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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE GHOST OF CONCURRENT ENDOWMENT.

A PRACTISED orator often finds it convenient to insinuate an affirmative by a delicately intoned negative. "Don't put him under the pump," is a form of prohibition under which occasionally even bishops—of course quite humourously—suggest a course of action which it would not be expedient broadly to recommend. And somewhat similar was the rhetorical art with which Mr. Disraeli on that fatal Tuesday evening performed with solemn sarcasm the obsequies of concurrent endowment. With fond remembrance he recalled "the general system on which Ireland was governed only a few years ago, a system, however, which prevailed for a considerable time," and with the beneficent effects of which we are of course perfectly familiar. "It was a system," said the right honourable waiter upon Providence, "which endeavoured, not equally, but at the same time gradually, to assist as far as religion and education were concerned the various creeds and classes of that country." Here manifestly was no upas tree, but a healthful and life-giving plant, which a perverse liberalism wantonly cut down before it had time to bear fruit. "It had in its rude elements," said its encomiast, "been introduced into Ireland a very considerable distance back; but during the present century it had been gradually but completely developed, and it was called, or has been called of late years, concurrent endowment." He was not going to entrap the House into a discussion on the subject, "for," said he, "it is dead." And again, after a eulogium of the system as "the policy of great statesmen," once more he reiterated that it was dead. There seems to be a little too much protestation here. Mr. Disraeli's epitaph upon concurrent endowment reminds us of that upon King Artaxominous:—

> Fate cropped him short, for be it understood,
> He would have lived much longer, if he could.

But that lamented monarch turned out to be not so very dead after all, for, at the sound of Distaffina's wailing over his corpse, he rose up as well as ever. And the right honourable gentleman who has played the Peri at the gates of Paradise for so long might, when occasion served, find his melancholy blandishments no less potent than those of the forlorn maiden in the play. It is a comfort to know that, should this happen, no religious prejudices on the part of the paulo-post future Premier will interfere with the most impartial encouragement of every form of opinion. He admits, indeed, that the system, as formerly worked, was not quite "equal." But, with an exuberance of generosity which is quite charming when it is considered that he deals with a dead policy, he intimates how fervent was his desire that the inequality should be redressed. "The Presbyterians had the *Regium Donum*;" but, says the apostle of true religious equality, "I always thought it should have been doubled." It is, of course, too far gone in the limbo of impossibility to be recalled and doubled now. But concurrent endowment is capable of many forms: and Presbyterians, it may be feared, are no more obdurate to the delights of access to the public purse than Congregationalists have proved when an opportunity arose of getting a handsome pulpit out of municipal funds.

When we consider the situation, and remember that the vote which Mr. Gladstone insisted upon regarding as a vote of censure was carried by the desertion of Irish Liberal members, we can put only one interpretation on these sentimental recollections of the Tory leader. The Protestant Establishment in Ireland is indeed past praying for. But this hitherto fatal question of Irish education affords a fine field for the peculiar abilities of a leader who educated the opponents of a six-pound franchise to support household suffrage. His party boasts indeed of its Protestant principles, and has just exhibited its devotion to them by uniting with the Ultramontanes to defeat Mr. Gladstone. But the ideas entertained by this party as to the significance of the word "principle" are beyond our vulgar comprehension. Their objection to all reform bills introduced by Liberal members was that the franchise was already too wide, and that its further enlargement would swamp the intelligence of the country. But when their own leaders proposed to extend it far beyond the dreams of most Liberals, the Conservatives discovered that there was a "principle" in this proposal, while all previous ones had lacked anything of the kind. Is it not conceivable that some equally convenient "principle" might be discovered applicable to Irish education, and which would likewise, quite accidentally of course, so affect the Irish vote as to secure a working majority in Parliament? The thing is not impossible; and though the danger seems to be over for the present, we would have our friends watchful for any such possible combinations in the future. The concurrence of the Irish Liberals with the Tories has this time been fortuitous, for they were actuated by opposite reasons. But the Parliamentary majority thus obtained is an evil omen, and offers a dangerous temptation to party spirit when associated with easy political virtue.

Even genuine Liberals, impatient of the insufferable annoyance of perpetual chaffering with priests, are sometimes disposed to think that if a good round sum paid down to the Catholic bishops in the form of collegiate endowment would buy them off for ever, it might be well to strike a bargain at once. So the Romans thought with regard to the intrusive Goths, but they did not find the policy a success. It is ill throwing a sop to Cerberus. And even if we could stoop to do evil that good may come, we know that the concession would only invite to further demands, if not in the same form, yet in others equally mischievous. Let our impatient Liberal friends remember this, that the true doctrine of religious equality has never yet been tried either in Ireland or in Great Britain. We are always levelling up or levelling down, always trying to balance special privileges of one religion by giving special privileges to others. We have tried it quite long enough to be convinced of the utter futility of such a course; but there were features in the luckless Irish University Bill which showed with what tenacity even Liberal Ministers stick to this fallacious policy. No doubt those features might have been, and would have been, removed in committee; and to this hope was due the support which the second reading received from the most thorough advocates of religious equality. But it is lamentable that so illustrious an administration should have been imperilled by an infatuated effort to balance sectary against sectary in a scheme which should have ignored religious differences altogether. This, the true principle, has never yet been tried. When it has been tried for a generation and failed it will be time enough to talk of other measures.

It is of no use to say that this will not satisfy the Catholics. If by Catholics are meant the priests, we do not expect to satisfy them, and think it is high time to leave off trying. But we do not think so ill of our Catholic fellow-countrymen generally, as to suppose that if one principle were uniformly and firmly applied throughout the Empire, they would idly fret because they were not made an exception. This has never yet been done, and no augury can be formed from our inconsistent practice hitherto. While we continue to maintain in worldly luxury the predominant English sect, and in Scotland to devote ancient endowments to a miserable minority; while we subsidise a form of godliness without the power in board schools, and in Scotland permit even the traditional catechism because it meets the views of the majority; it is impossible but that Catholics should be in constant expectation of a favourable Parliamentary breeze to blow them a share of the good things going. And while this is the case it is always possible that political ingenuity, especially when hungry for office, may discover some "principle" enabling the Tories and Ultramontanes together to coerce for a time the Protestant opinion of the Empire. "Concurrent endowment," says the *Westminster Gazette*, "though declared to be dead, may yet, in spite of the fanatical bigotry of irreligious Liberalism, be revived at the dictates of justice and of true statesmanship, and for the sake of the full and final pacification of Ireland." Let Nonconformists, whose "clamour," according to Mr. Disraeli, is so powerful, hear and take warning. There is only one policy which can make concurrent endowment impossible, even as a ghost.

THE BURIALS BILL.

ON Wednesday next, Mr. Osborne Morgan will move the second reading of the Burials Bill, to which Mr. Disraeli has given notice of opposition, and no doubt the right hon. gentleman will be followed into the lobby by a large number of his supporters. This measure stands in exactly the same position as the Church-rate Abolition Bill once stood. It is a measure brought in by a private member, who has not the command of the Government whip, but it is

opposed by the leader of the Opposition, who has the command of the whip of his own party. It is therefore needful that the supporters of the bill should exert their influence with their members to secure an undiminished majority. It may be said that the whole Liberal party are committed to its support, but it does not follow that without external pressure all the members of the party will be found in their places when the division is called. We may ask, therefore, for individual action. The measure is one which is necessary as a complement not to religious equality, but merely to religious liberty. Everything has been done to conciliate opponents, but, as was ascertained from Mr. Beresford Hope's speech on the first reading, it has been done in vain. The opposition is to the principle of the measure—which will be settled, so far as the present session is concerned, next Wednesday, and no amendments of details will make it more palatable to those who refuse to recognise, in any manner, the rights of Nonconformists.

Not a month passes but the practical working of the present unjust law receives further illustration. In the *Methodist Recorder* of last week, we find a narrative, of which the town of Thame, in Oxfordshire, is the scene. The tale is told in the following language:—

A poor woman a short time back became the mother of twins, one of whom in the course of time was taken seriously ill, and the vicar was summoned to administer baptism, after which ceremony the child soon died. Almost immediately after the death of the first, the other child was taken ill and died, without the rite having been performed. The day fixed for interment arrived, and both were conveyed to the parish churchyard. When the funeral procession reached the gates, the one which had been baptized passed on and was carried into the church, and the usual service conducted there, while the unfortunate unbaptized was hurried away to its last resting-place, not attended by a single mourner, and buried like a dog.

Are we all to continue to put up with this sort of thing because of the ecclesiastical regulations and doctrinal superstitions of the Established Church? But we shall have to put up with it until Mr. Osborne Morgan's bill is carried.

It is sometimes urged, against the necessity for this measure, that Dissenters can have recourse to cemeteries; but a return just presented to Parliament proves that this argument is nothing but mockery. There are about 13,000 parishes in England and Wales, but there are only 531 of these parishes which contain cemeteries open to the equal use of Nonconformists and Churchmen. The Burials Acts, that is to say, have been made operative for scarcely four per cent. of the whole number of parishes!

No figures, however, are needful to prove either the necessity for this measure or the right of the Nonconformist population of England and Wales to the use, on equal terms with Churchmen, of the parochial burying grounds. The ordinary objections of Churchmen are, we are glad to see, met by one of themselves—the Rev. Llewelyn Davies—who thus writes in the *Guardian* of last week:—

Allow me a few lines to protest that there are clergymen—I hope not a few—who, instead of opposing the Burials Bill, are heartily in favour of it. It seems to me that Christianity and policy would equally urge us to make the innocent concessions proposed by this bill.

Imagine the case of a Dissenting family in a country parish. They have been accustomed to worship together in their own chapel. The father dies, and is to be buried. The chapel has no burying-ground. The churchyard has been a sacred spot in the eyes of the family all their lives. The survivors would like much to lay the remains of their dead in the common burial-place of the parish. But they do not wish at such a moment to go through an act of conforming to the Church. A not dishonourable sentiment makes them unwilling to stamp the departed, who had chosen to be a Dissenter, as a Churchman. Would not all humane and Christian feelings dispose us to meet such a case in a kindly spirit?

Well, what concession does the Burials Bill make to the Dissenters? It provides that any minister or member of a religious body or congregation having a registered place of worship may recite prayers, hymns, and extracts from Holy Scripture at a funeral in a churchyard. No other persons may take any part in the service, no use of the church is allowed, and no address may be delivered. It is further provided that the funeral must not be at an "inconvenient" time, that all burials under the Act shall be conducted in a decent and solemn manner, and that no part of any service shall be other than of a religious character.

What harm could so carefully guarded a liberty possibly do to the Church? All that can be said is that it is a concession; it gives up some exclusive rights; and our Church Defence societies are sounding their war-notes of resistance and defiance. It is actually preferred that Dissenters should be driven to insist, as a point of honour, upon the creation of unconsecrated burial-grounds within reach of every cottage in the land! It is difficult to believe that good Churchmen should be persuaded to favour so impolitic a course, and to do what they can to widen and fix the gulf between rural Nonconformists and the Church.

But I am more concerned to remonstrate against the *ungracious* attitude promoted by our Church defenders. *Non defensoribus istis tempus eget.* It will be a lamentable thing if the Church is induced to repudiate the large-minded, humane, Christian way of acting which becomes the Church of the nation, and to adopt instead the bristling sectarian habit of mind, the attitude of watchful jealousy about rights, which is natural enough to a militant sect.

J. LLEWELYN DAVIES.

P.S.—I would suggest that clergymen who are favourable to the bill, and who have Conservative representatives, should let their members know their sentiments.

If Mr. Davies has confidence in appealing to clergymen to write to their Conservative representatives to support this measure, no appeal from us should be necessary to ask the same from the constituents of every Liberal member. But what has to be done must be done quickly—this week or not at all.

ECCLESIASTICAL NOTES.

THE Deceased Wife's Sister Bill has once more been thrown out of the House of Lords. Their lordships had rallied on Thursday for another purpose, viz., to hear Earl Granville's statement of the Ministerial intentions; but they thought it worth while to stop in order to show that they had quite as much sympathy with Ultramontanism, as it bears upon this question, as their Irish associates in the House of Commons displayed in their vote on the University question. Both the Scriptural and the social arguments on this subject have long ago been exhausted. There remains nothing but the question whether ecclesiastical law, Church law, canon law, shall be allowed to override Scripture, common sense, and the interests of morality. The Lords, as was to be expected from them, supported the pretensions of the ecclesiastics. Nearly all the bishops who were present did, of course, the same; but the Prince of Wales and the Duke of Edinburgh supported the measure—a circumstance which may be taken to indicate the direction of the royal sympathies. Next year, probably, the Lords will have thought over the matter again, and the bill will be allowed to pass.

At last we have a sign that the Evangelical party have not quite made up their minds to rest satisfied with their present position. The Council of the Church Association have really taken a decided step. They intend to convene a conference at Willis's Rooms early in April, to discuss six important questions. 1st. Whether further legal proceedings against the Ritualists shall be taken. 2nd. What should be done "to allay the alarm that prevails in many minds," in consequence of the recent Bennett judgment? 3rd. What is to be done to make the bishops move? 4th. Shall the laity move without the bishops? 5th. What effort can be suggested "to counteract the unscriptural teaching which prevails in the Church of England, and to oppose the efforts by which several organised bodies are seeking to subvert the principles of the Protestant Reformation?" And lastly, what should be done to secure unity of action amongst all Evangelicals? The council say they trust that this conference will, amongst other things, issue in the repression of "Romanising and Ritualistic errors," which shows the sort of measures they are prepared to recommend. We had begun to think that the Evangelical party had made up their minds to do nothing more, but that, having neither courage nor consistency, they had resolved to shut their eyes and let things take their course. Although we do not suppose that, under present circumstances, anything they can do will improve their unfortunate position, we are still glad that discouragement and sluggishness have not utterly demoralised them.

The Rev. E. V. Bligh, who is stated to be a leader of one section of the Evangelical party—for there are sections here as elsewhere—writes, anent the proposed conference, a very strong letter to the *Record*. Mr. Bligh says that "the doctrinal side of the question is drifting into alarming proximity to the falls," and he adds:—

What with the favour of men in high places, both in Church and State, the timidity, [illegible] to say cowardice, of reputed Protestant bishops, [illegible]thy artifices of some, the brazen-faced boldne[illegible]rs, among the clergy, and the retention, at a[illegible]rds, of passages in our formularies which form the fulcrum of Romanism in the Church of England, it cannot be denied, let those, any rate, deny it who can, that the Church Association has made no head at all against the returning tide of errors, which, it was hoped, had ebbed once for all at the Reformation.

This is very plain language, but the question remains, What is to be done? Mr. Bligh sees the law, as it stands, is at least "partly against" the Evangelicals—which is admitting a great deal. He therefore advises an agitation for returning proper members to Parliament—that the electors should be appealed to at the next general election to send only those members who will promote "unmistakeable Protestant Reform." Next he advises a more conciliatory attitude to "faithful Nonconformists." He thinks that if Churchmen were a little less "Churchy," and that if a "friendly, official, and social recognition" of "well-established bodies"—say the Wesleyans—were given, a good deal might be done to reunite English Protestant Christians. Then there must be a revision of the Prayer-book. Says Mr. Bligh, with reference to the ordination service—

Is it or is it not a Popish formula? I mean Popish in its worse sense; for it is in the Romish Church the formula—not for ordination itself, but immediately after ordination—for conferring power to forgive sins, and fortifying the position of the priest in the confessional. There are other blots of the same kind upon our otherwise Protestant Prayer-book; and I submit that neither Dean Close nor the Church Association have any reasonable ground for expecting that the evils of Romanism and Ritualism will be permanently removed from the Church of Englend until these passages have been altered or removed.

Mr. Bligh is evidently a very enthusiastic man. Let us tell him that it is at least too late to proffer "friendly, official and social recognition" of Nonconformists for the sake of promoting the supremacy of the Evangelical party in the Establishment. Let us, also, tell him that while we are glad to see that he at last recognises the fact that some of the formularies of his Church—which he uses himself—are "Popish in the worst sense," we can scarcely understand how, recognising that fact, he can continue to use them. The demoralisation that has come upon the Evangelical party has come from the very circumstance that, being Protestants themselves, they will continue the use of formularies that are essentially anti-Protestant. We, and no "well-established body," can lift them out of this deplorable position. They must lift themselves out, and there is only one way of doing it.

The subject of "Communion wine" is very seriously debated in an article more than two columns in length in the last number of the *Church Times*. We refer to it again, as we did last week, to give some indication of the sort of questions to which supreme importance is attached in certain sections of the Established Church. The writer of the article commences by suggesting that some harm may be done by the "indiscreet speech" of the Archbishop of Canterbury in favour of the temperance movement. He proceeds to call attention to the fact that there is an apparent disposition, as there was amongst some of the older Christians, to "tamper with the chalice of the Holy Communion." Then comes the fact that an "unfermented wine" is offered for Communion, and the declaration that "the heretics who are the leaders in using this wine, are, of course, perfectly aware they are contradicting Scripture," so that it follows that every "teetotaler," to use the vulgar phrase, is a "heretic." A difficulty, however, is candidly acknowledged, and a way of getting over it is, with equal candour, suggested. Water must be mixed with the wine, and, "provided that not more than one-half of water be added, the matter is valid." Finally, the writer hopes that bishops will inquire into the matter, and take prompt means to check any "sacrilegious disobedience to the Divine command." Do our readers require anything to be added to this statement?

Dr. Stock, of Huddersfield, has issued a forcible appeal to the "true Protestants" in the Established Church. He begs them carefully to consider their position. He asks them to ponder the recent judgment in the Bennett case, giving quotations from Mr. Bennett's writings, and calls attention to the fact that the doctrine contained in his extracts are "flat Popery, if words have any meaning." He ends with the following appeal to Evangelicals, which may be put as a pendant to one of Mr. Bligh's suggestions:—

The matter is now becoming serious indeed. We believe it is the duty of all genuine Protestants in the Established Church to unite with us in the effort to restore to that Church its independence of the State. Brethren, help us before the Established Church has become hopelessly Papalised in doctrine and in ritual. By-and-bye it will be too late, for the apostasy is growing yearly, and the recent Bennett judgment proves that so long as Episcopacy is connected with the State, and has to take her formularies to the Supreme Court of Appeal for authoritative interpretation, she has no power of redressing the mischief.

The unfortunate precedent of the Corporation of the City of London ni granting 300*l.* for the pulpit of the "City Temple," and the acceptance of that sum, has very naturally been followed by other grants of a similar character. The sum of 100*l.* has been voted to the Silver-street Congregational Schools, certainly under exceptional circumstances, and a vote has been passed by a majority of one towards St. Sepulchre's Church. Of course, if one denomination, or one church, gets a vote from the corporation funds, why should not others, if they are unscrupulous enough to accept it; and, unfortunately, we all know that a great

many scruples are swallowed when they are gilded with a money bribe. We wish to know, now, when the corporation will stop? Why should not every church and school in the City—Roman Catholic or other—put in a claim for a portion of its funds? There is the Moorfields Roman Catholic Church with its schools, and the managers will take anything. There is the Jewish congregation; there is also, we believe, a Mormon congregation within the City bounds, and so on. If one has a title, merely from connection with "the City," to money, all others have a title. The fact is, the matter is scandalous, and a stop should be put to it at once. The Corporation of London does not exist for the purpose of supporting needy religious causes, or for filling the purses of greedy ecclesiastics.

The Report of the Select Committee of the House of Commons on Public Petitions shows that up to the 11th of March, ninety-one petitions with 4,912 signatures against the Burials Bill had been presented; but none in its favour. Against disestablishment there had been presented four petitions, with 214 signatures; while forty-one petitions, with 547 signatures, had been presented in favour of disestablishment. The Church, however, is undeniably whipping up its strength against any alteration in the Education Act, against which 1,139 petitions, with 109,780 petitioners, had been presented, with only twelve petitions and 151 signatures on the opposite side. On Thursday last, a large additional number of petitions was presented against the Burials Bill; while the mere enumeration of petitions against any alteration to the Education Act occupies nearly a page of the votes. On Monday thirty-three petitions were presented against the Burials Bill, and 200 petitions against any alteration of the Education Act. None were presented in favour of either of these objects.

THE DISESTABLISHMENT MOVEMENT.

DISORDERLY MEETING AT OPENSHAW — ANOTHER MEETING BROKEN UP.

On Monday, the 10th, Mr. J. H. Crosfield delivered a lecture, or we should say, a portion of a lecture, at the Methodist Free Church Schoolroom, Openshaw, where a crowded audience had assembled to hear him. The chair was taken by Mr. Thomas Chalton, president of the Droylsden, Gorton, and Openshaw Nonconformist Association. The proceedings are reported in full in the *Ashton-under-Lyne News*, and scarcely any more disgraceful proceedings have yet characterised the action of Church defenders.

The Chairman having appealed to the audience for a fair hearing for the lecturer, Mr. Crosfield rose, and, after some preliminary remarks, said he should point out the delusions under which the Church defenders laboured, which were as follows: 1. That the Established Church was the poor man's church. 2. That it was a bulwark against Popery. 3. That it was a national Church. 4. That Church property was not national property. 5. That this property was employed for the benefit of the nation. Immediately the lecturer began to show that the Established Church was not the poor man's Church he was assailed by groans and hisses, which the Liberationists did their best to drown by loud cheering. One of the Church defenders rose to put a question, but the chairman begged him to be quiet, assuring him that he should be allowed to put any questions he thought proper at the close of the lecture. When the lecturer again attempted to speak, he was again interrupted, and a scene of confusion occurred. The chairman attempted to restore order, but every sentence he uttered provoked further questionings and remarks. At last a little order was restored, when the lecturer recommenced and stated that he was not going to be suppressed; and that if he did not finish the lecture that night, he would do so next Monday. He then went on amid uproar, catcalls, &c. An allusion to the Established Church being "a bastion of Popery garrisoned by Papists," provoked an outburst of Kentish fire. Amidst other interruptions, the lecturer went on; but a reference to the Falmouth rectory case and Church patronage had the effect of stirring up the Church people to a still greater pitch of fury. They scowled and grinned, and gnashed their teeth, and showed every indication that they were nearly frantic with rage. To add to their miseries the lecturer mockingly assumed the tone of an auctioneer, and amid unparalleled uproar, offered the Church preferment "very cheap," as it was still in the market, the auctioneer having himself written upon it, "Not sold." The Chairman then mentioned that the parish church of Oldham had been sold to the Conservative party for the purpose of purchasing votes, it being divided into more than forty-eight lots at 40*l.* a lot, and he had been the means of knocking all the votes on the head. (Cheers.) After some further scenes of uproar the chairman declared the meeting closed, and it was announced that the lecture would be delivered the next Monday night.

MR. GORDON AT WAKEFIELD AGAIN.

The Music Hall at Wakefield was crowded on Tuesday, the 11th, to hear a lecture from the Rev. J. H. Gordon, in reply to one previously delivered by the Rev. W. R. Bowditch. Upon the chairman (Mr. Alderman Lee) and the lecturer, and those who accompanied them ascending the platform, they were greeted with considerable applause, intermingled with groans, whistling, and stamping of feet. With the chairman were the Rev. W. Turner, Mr. W. L. Sellers, and Mr. J. R. Millar; and amongst the audience we observed the Rev. W. M. Madden and Rev. H. W. Bull, of Holy Trinity; the Rev. J. C. Boyce, chaplain of the West Riding Asylum; the Rev. W. R. Bowditch, vicar of St. Andrews; the Rev. A. Grace, curate, All Saints; and the Rev. J. S. Eastmead, Independent, &c. For some minutes the uproar continued without the slightest indication of its cessation, and Mr. Lee, standing at the front of the platform, in vain raised his voice to its highest pitch with the view of obtaining a hearing. After some difficulty he obtained power over the meeting, and was heard with applause. Mr. Gordon then arose from his seat, and approached the front of the platform amidst a deafening outburst of applause, the subsidence of which rendered more audible the groans from some "charity lads," who were very uproarious, but were at last quieted. Mr. Gordon then proceeded to reply point by point to Mr. Bowditch, his remarks eliciting frequent applause. After this Mr. Bowditch rose, and was well greeted by the meeting. He said he had been asked to accept half-an-hour to reply to Mr. Gordon, but he declined to do so, and could answer nothing of which he had not the exact words. He was prepared to answer everything conclusively, but he would do it in print. In the course of his remarks Mr. Bowditch became affronted, and, amidst some groans, walked off the platform. A discussion then took place between Mr. Gordon and Mr. Moore. The final proceedings are thus given in the *Wakefield Express*:—

The Rev. W. Turner proposed the vote of thanks, which was seconded by Mr. Unthank, and put to the meeting by the chairman, when about two-thirds of the audience held up their hands and loudly cheered the lecturer. The chairman then put "the contrary," whereupon the Rev. A. Grace jumped on to the seat upon which he had been sitting, and, looking in the direction of his "lambs," waved his hat and his walking-stick—thus giving the signal for a further exercise of his pupils' lungs. Had clamour been the signal of success we should say they were successful, but as only about a third of those present were opposed to the vote, of course the thanks of the meeting were cordially awarded to Mr. Gordon. In acknowledging the same (though amongst considerable uproar) the lecturer proposed a vote of thanks to Mr. Lee for the able and impartial manner in which he had discharged the duties of chairman. This was seconded, and carried unanimously.

The Chairman, in acknowledgment, said: I have to thank you for the vote of thanks which you have each and all, so far as I can observe, accorded to me to-night. I shall always endeavour, as I have hitherto done in public meetings, to hold the scales as evenly as possible; and, if I have not succeeded in obtaining your entire attention, I am free to confess that—seeing the elements of discord that are present, and knowing the centres around which little circumferences are gathered here and there—that I am not at all surprised; and I may take this opportunity of saying that it would have been much more becoming the character and the conduct of a Christian minister (the Rev. Allen Grace) ——(loud applause and confusion, in which the remainder of the sentence was lost).

The proceedings were then brought to a conclusion in the disorder which ensued, and the Rev. Allen Grace, surrounded by a bodyguard, squeezed his way through the densely-crowded audience to the platform, where he took his stand beside Mr. Bowditch. Probably imagining that Mr. Grace's conduct might be resented by an indignant section of his fellow townsmen, some seven or eight persons, armed with pretty stout knobsticks, gathered round him, and subsequently escorted him to his residence, marching four abreast down the middle of the thoroughfares, carrying their weapons as sappers do their hatchets or Irishmen at Donnybrook their shillelahs.

MILNROW, ROCHDALE.

On Tuesday evening a meeting of the inhabitants of Milnrow was held at the Butterworth Liberal Association Room at that place, for the purpose of hearing addresses from the Rev. H. Archibald, of Milnrow; Mr. John Ashworth, Nissi Villa, Rochdale, and other gentlemen on the principles of the Liberation Society. Mr. John Heap, of Milnrow, presided, and briefly introduced the proceedings.

The Rev. H. Archibald proposed:—

That this meeting supports Mr. Miall in his efforts for the Liberation of Church and State, and approves of his motion to be submitted to the House of Commons.

Mr. Archibald enlarged on the motives for disestablishment, and especially on the Ritualistic movement, contending that there was as much Dissent in the Church of England as there was out of it. Mr. John Ashworth, of Nissi Villa, Rochdale, seconded the resolution in a speech dealing with the Scriptural aspects of the subject. An amendment was subsequently moved, and the Chairman decided the opponents "had a majority in the middle, and not at the sides." The meeting was then concluded.

THE REV. CHARLES WILLIAMS AT NEWCASTLE.

A lecture, under the auspices of the local committee of the Liberation Society, was delivered on Thursday night in the Lecture Room, Newcastle, by the Rev. Charles Williams, of Accrington—the subject being "Church Property." The Rev. W. Skerry occupied the chair, and was accompanied on the platform by the Rev. H. T. Robjohns, the Rev. Jos. Ketley, the Rev. Robert Brown, Mr. Edmund Procter, Mr. Josiah Thomas, Mr. James Watson, Mr. S. Tomkins, and other gentlemen. Mr. Williams went carefully through the whole of the subject which he had taken in hand. At the close of the lecture Mr. Williams referred to the ultimate disposition of ecclesiastical property, saying—

Many people in the land were beginning to find that the new school-rate was a very disagreeable thing—(Hear, hear)—and hence some more of the Church property could be advantageously applied for the purposes of education. (Loud applause.) Would that be a sacrilegious thing? Their opponents had asked, with some consternation, "Would you secularise this property?" Well, why not? He had yet to learn that secular was a synonym for sinfulness; he had yet to learn that that which was secular polluted. Churchmen talked as though God was confined within the limits of their own narrow ecclesiastical community. (Hear, hear.) To hear their opponents, they might think that the Almighty had abandoned all the world, and cared only for bishops, deans, canons, and parsons; as though, indeed, that which belonged to Him could be perverted if it were devoted to such use as the relief of the poor and the education of the young. They might call it sacrilege for any one to touch a penny of the Church endowments; but, for his own part, he felt confident that if these endowments were taken for the education of gutter children, to rescue them from the brand of infamy under which they were born, and to train them up in intelligence and virtue, the Father of them all would be well pleased, and the nation would have no reason to fear the judgment day. (Applause.) He had no doubt they would have many hard battles to fight before this could be accomplished; but if Nonconformists worked as earnestly now as they had done in the past, the day would come when in this country there should be a separation of Church and State, and a proclamation throughout all the land of perfect religious equality. (Cheers.)

Several questions having been answered by the lecturer, the meeting terminated with the usual votes of thanks.

HALESOWEN.

A lecture has been delivered here on "The State Church as a Bulwark of Religious Truth," by the Rev. R. G. Astbury. Mr. A. Harris presided. The lecturer referred to the laxity of doctrine in the Establishment, which he illustrated by several statements.

LITTLEBOROUGH, ROCHDALE.

A lecture was delivered to a large audience at this town, on Monday evening of last week, to the Summit Branch of the Littleborough Liberal Association, on the "Disestablishment and Disendowment of the Church of England," by Mr. Aaron Grimshaw, Mr. John Dawson in the chair. Mr. Grimshaw said he advocated the separation of Church and State not from hostility to the Church, but in the interest of Christian union. He proceeded to explain the relative duties of Church and State, the disadvantages of Establishment to the Church, and the nature of Church property.

LECTURES BY MR. CALLAWAY.

The Rev. W. F. Callaway has lectured on religious equality at Melton, in Worcestershire, and Bourton-on-the-Water, Gloucestershire; and at both places a decided feeling in favour of disestablishment was expressed.

PADDINGTON CHAPEL SCHOOLROOM.

A large and enthusiastic meeting was held here on Tuesday, 11th inst., the Rev. G. D. Macgregor in the chair. Addresses were delivered by the Rev. G. O. Fellowes, Mr. George Kearley, and the Rev. J. Clifford, LL.B. Resolutions in support of Mr. Miall's motion and adopting a petition in its favour were carried with a single dissentient, an amendment in favour of reform as opposed to disestablishment, not even finding a seconder. The meeting has given great satisfaction. Arrangements are being made for meetings in the same district.

MAIDEN NEWTON, DORSET.

A few days ago the Rev. T. Neave, of Dorchester, delivered a lecture in the Congregational Chapel in this village on disestablishment, especially bearing upon Mr. Miall's notice of motion. The Rev. G. R. Miall, who presided, said that he was present at the first conference of the Anti-State Church Society, and had always thought that the union of Church and State was disastrous to the Church itself, to the true kingdom of Christ, and to the country's weal. The Rev. T. Neave, in the course of an admirable lecture, said the question was no longer one of mere theory or of curious speculation, but one with which the legislature, politicians and Englishmen, irrespective of their creed, who were desirous for the religious and political welfare of their country, must deal. Even Lord Derby had said, "Self-support in religious matters, whether we like it or not, seems certain, in the inevitable progress of public events." The leaders of this great movement were actuated solely for their country's good. They were not, as was alleged, secularists, sectarians, or infidels. Coming to Mr. Miall's motion, he said he should like to see a great national court of arbitration appointed to deal with this question, composed of representative men of all churches of the land. If such a method was visionary and Utopian, the battle must be fought on the old lines of warfare, involving bitter mutual recriminations and intentional misrepresentations on the part of some. The blame must lie with those who opposed more peaceable means. The lecturer proceeded to reply to Mr. Ryle and other pamphleteers, remarking that the State clergy had as a rule been opposed to all reform. The latest movements in education, the formation of a Bible Society, and other great accomplishments, were opposed by the Church clergy. He only wished the

people to ask themselves who had been their friends in the past. A vote of thanks was given to the lecturer and a petition in favour of Mr. Miall's motion was adopted. Mr. Neave has also lectured at Blandford and Cerne Abbas.

CONCURRENT ENDOWMENT.

In the closing debate on the Irish University Bill, both Mr. Disraeli and Mr. Gladstone made special reference to the policy of concurrent endowment. As their remarks on the subject have a bearing on the future, it is desirable that the views they expressed should be put on record.

Mr. Disraeli said:—"The fact is, there is no consistency whatever in the course which the Roman Catholics take in this matter. They are inexorably opposed to united education. They believe that in matters of faith and morals Roman Catholics ought to be educated by Roman Catholics, and therefore their opposition to a measure like this may be, and I have no doubt is, most sincere; but, however high and firm may be their principles, they are also children of this world, and wise in their generation; and if they see their resistance to this measure is unavailing, I have not the slightest doubt—and I cannot blame them—that, when this bill becomes an Act, the Roman Catholics would immediately set to work to obtain as much good from it in their view of the case as can be obtained. (Hear, hear.) In that case they will realise as nearly as possible the views proffered to them by the President of the Board of Trade, by converting your compromise into that supremacy. I have not the slightest doubt that that would be their policy, and they would be justified in pursuing that policy; nor that the views expressed by the right hon. member for Kilmarnock are perfectly correct, and that this bill, if it passes in its present shape, can be and will be worked to give the Catholic majority in the council complete control over the university. I would say one word as to the position of the Irish Roman Catholics in this matter. I regret the position is in a degree owing to their own exertions. (Hear, hear.) We have had many allusions in the debate to the conduct of the late Government in reference to this subject. Indeed frequent allusions have been made to it on other occasions, but I have always listened to them with a quiet smile, for I have always been of opinion that there was no waste of time in life like that spent in making explanations. (A laugh.) One result of the transactions to which I am about to allude has been to make us charitable to our immediate opponents; and they never hear from me taunts about their secret communications with parties with whom they agree not to hold communications, because I have no doubt that the stories which are in circulation on this subject are as thoroughly false in their case as in our own. Let me, however, now make one or two remarks on the conduct of the late Government with regard to this very subject of Irish university education. The late Lord Derby was certainly not an enemy to united education. He might have been said to have been its creator, and amongst the many services to this country of that illustrious man, I know none more glorious. He never flinched from his opinions on that subject. The matter of Irish university education was brought before him shortly after the formation of our Government in 1867—and by whom? By men who possessed—and justly—the entire confidence of the Church and the Protestant university of Ireland. It was at their instance that his attention was first called to the matter. Let me remind the House—it is a matter of modern history, but still I may be pardoned for referring to it—(a laugh)—of the system on which Irish government was conducted only a short time ago, and which had prevailed for a considerable period. It was a system which endeavoured gradually to assist, so far as education was concerned, the various religious bodies in that country. During the present century it had been gradually but completely developed; and it has been called of late years concurrent endowment. Concurrent endowment, however, is now dead, and I will tell you in a few moments who killed it. (Laughter.) This, however, I will say of concurrent endowment, that it was at least a policy, and the policy of great statesmen. It was the policy of Pitt, Grey, Russell, Peel, and Palmerston. The Protestant Church of Ireland under that system held its estate, of which it has been so unjustly and injuriously deprived. The Roman Catholics had a magnificent and increasing collegiate establishment, and the Presbyterians had a Regium Donum, which it was always my opinion should have been doubled. So far as Lord Palmerston was concerned—and he was called the Protestant Premier—he was prepared, and had recommended to this House, to secure to the Roman Catholics their glebes. That policy, I have already said, is dead, but when the late Lord Derby had to consider this question he had to consider it under the influence of that policy. It was his opinion, on the representations made to him by those who represented the Protestant Church and college of Ireland, that the position of the Roman Catholics with respect to university education was, I will not say scandalous, but one which demanded the consideration of every statesman. Propositions having been made and placed before us, it became our duty to place ourselves in communication with the Roman Catholic hierarchy. We thought it better to attempt to bring about a settlement by straightforward means than by dark and sinister intrigues. (Hear, hear.) Two Roman Catholic prelates were delegated to come to this country to communicate with the Government. Unfortunately, when that time arrived power had left Lord Derby, and he was unworthily represented. I did not think it desirable to place myself in direct communication with the Roman Catholic prelates; but two of my colleagues did me the honour to represent me. One was eminent for his knowledge of the subject—the late Lord Mayo. The other was most distinguished for his knowledge of human nature—the late Lord Privy Seal (the Earl of Malmesbury). I mention them that these negotiations were adopted by the Roman Catholic prelates with dignity, with conciliation, and with moderation. (Cheers.) Sir, I may have been too sanguine, but that was a moment when I believed some settlement of this question, honourable and satisfactory to all classes, might have been made. I am bound to say that no offer of endowment was made by the Government; and, moreover, I am still bound to say that no offer was urged. It might have been mentioned by the Roman Catholics, but I am bound to say this, because the right hon. member for Kilmarnock referred to a document of a much more ancient date—a communication from Sir George Grey—and I suppose the Roman hierarchy profited by the experience of that negotiation. It is necessary to dwell on these particulars for a moment. The right hon. gentleman says "I burnt my fingers on that occasion," but I see no scars. (Laughter.) This happened in the midst of those negotiations. The right hon. gentleman opposite, who had been a pupil of Peel, who had sat in the Cabinet of Palmerston, who was supposed to be a devoted votary of the policy of concurrent endowment—the right hon. gentleman suddenly—I impute no motives to him, that is quite unnecessary—(great laughter)—but the right hon. gentleman suddenly changed his mind, and threw over the policy of concurrent endowment, mistaking the clamour of the *Nonconformist* for the voice of the nation. (Laughter.) The Roman Catholics fell into the trap—they forgot the cause of university education in the prospect of destroying the Protestant Church. (Cheers.) The right hon. gentleman succeeded in his object and became Prime Minister; but, if he had been a little more patient, without throwing over concurrent endowment, he would perhaps have been Prime Minister as soon. The Roman Catholics have the satisfaction of destroying the Protestant Church, and they had the satisfaction before the year was passed of witnessing the disestablishment of the Roman Catholic Church—at Rome. (Laughter.) As certainly as we are in this House, that policy that caused the one led to the other. It was the consistent and continuous achievement of a man who was entitled above all others to the reverence of Protestants—that is Cardinal Cullen. (Laughter.) If there be a man to whom the fall of the Papacy is attributable it is to his Eminence. (Laughter.) And now, see what occurred. The Roman Catholics having reduced Ireland to a spiritual desert are discontented, and have a grievance, and they come to Parliament in order that we may create a blooming garden of Eden for them. Well, gentlemen, the Prime Minister is no ordinary man. (Laughter, and cheers from the Ministerial benches.) I am very glad that my sincere compliment has obtained for him the only cheer that his party has conferred on him during this discussion. (Loud laughter.) The right hon. gentleman had a substitute for the policy of concurrent endowment, which had been killed by the Roman Catholics themselves; the right hon. gentleman substituted the policy of confiscation. (Cries of "Oh, oh," and laughter.) You have had four years of it; you have despoiled Churches, you have threatened every corporation and endowment in the country—(laughter and cheers)—you have examined into everybody's affairs—(cheers)—you have criticised every profession, and vexed every trade. (Renewed laughter and cheers.) Nobody is certain in property; no one knows what duties he will have to perform to-morrow. (Cheers.) This is the policy of confiscation as compared with that of concurrent endowment.

Mr. Gladstone in commencing his reply made the following comments on Mr. Disraeli's reference to concurrent endowment:—For half an hour the right hon. gentleman dwelt on concurrent endowment and confiscation. Why were two-thirds of the oration of the right hon. gentleman devoted to the consideration of questions which could contribute so little to the practical solution of the difficulty we have to meet? I look a little further, and I notice in his description of confiscation—and I congratulate the right hon. gentleman upon this, that although he has still many hard words for the policy of confiscation, yet its features are coming to be mitigated in his eyes; for the last time I heard him on this question, he declared that the consequences of its application to Ireland would be far more formidable than the consequences of foreign conquest. (Cheers.) Let us hope, when the right hon. gentleman has had a little more time, he will come to view confiscation with considerable patience, if he makes the same progress he has done since the last session. But what is more remarkable is the speech of the right hon. gentleman upon concurrent endowment. Concurrent endowment, he says, is dead. Twice he said it was dead, but it may revive under the hand of the right hon. gentleman—(loud cheers)—under the potent charm of the magician. Undoubtedly the monosyllables of the right hon. gentleman were intended to show that concurrent endowment was dead—it was necessary to give that general colour to the argument. But why did the right hon. gentleman assume that Pitt, Russell, Grey, and Sir R. Peel entertained such views? And why that elaborate eulogium upon concurrent endowment, but to show its possibility? What was the object of all this but to lead the minds of his hearers to the conclusion that there was a possibility of erecting different universities for different religious persuasions—(cheers)—each accompanied with its theological faculty, and each meeting the animated description the right hon. gentleman drew of a Catholic university. I shall come back to the subject of concurrent endowment, because it will be remembered that even in the year in which we live the right hon. gentleman dwells with such fervour and fondness upon the recollection of the past, that I appeal to any man whether it is not still a living idea in his mind, and whether he does not hope to make it a reality. I beg to disclaim the compliment he paid me of having been devoted to concurrent endowment. He holds me down to the strictest ideas of Sir R. Peel, but he has never proved that Sir R. Peel was the friend of that principle. The right hon. gentleman states that I changed my mind on the subject in 1868. He is entirely mistaken, and he has not produced the slightest proof of his allegation. He says that as a general rule it is great waste of time to offer explanations, but the right hon. gentleman makes an exception to that general rule. It is not a waste of time to make explanations provided you make them five years after the fact, when the memory of gentlemen is dim and indistinct as to the particulars, and when you can give a suitable colour and gloss to them. I should not make this reference to the scope of the speech of the right hon. gentleman but for the warning it has given to me, and the warning it will carry forth to the people.

Towards the close of his speech Mr. Gladstone again took up the subject of concurrent enowment in Ireland:—I have dealt with the various arguments against the bill except one, and that is as to the endowment of the Roman Catholic colleges. There has been some variety in the expression of opinion in this House, expressed from very different quarters. My right hon. friend the President of the Board of Trade has stated to the House that he regrets that state of opinion, which makes it, in his judgment, totally impossible to ask Parliament for anything in the nature of an endowment to a Roman Catholic college or university. (Cheers.) The right hon. and learned gentleman the senior member for Dublin University has gone farther than my right hon. friend, for he states, I think without limitation, that he is favourable to concurrent endowments. My hon. friend the member for Waterford, in his able speech of yesterday, in like manner did not disguise what has been long well known, that such was the leaning of his mind. My own view differs from that of these three gentlemen—even from the view of my right hon. friend. I don't admit the claim of Roman Catholics can be made good to the endowment of a college or university. I don't found myself exclusively on the state of Protestant opinion. If that were all, I should be ready to oppose myself to the tide of that opinion, however strong the opposition might be. But I think the reasons are strong and obvious why it is impossible for us to entertain the question of Roman Catholic endowment. It is a claim in direct opposition to our policy of 1869. (Cheers.) If there is to be Roman Catholic endowment, or Establishment or any other endowment—Magee College or anything else—if there is to be religious endowment of establishments under ecclesiastical control—and Magee College is under the ecclesiastical control of the General Assembly, just as the Roman Catholic College is under the control of the Roman Catholic prelates—then I say we went utterly wrong in 1869, and the surplus of 5,000,000*l.*—which represented all that we could obtain after satisfying the vested interests and making some concessions to the House of Lords rather than lose our bill, and winding up the affairs of Maynooth and the Regium Donum—that sum of 5,000,000*l.* ought to be divided among the religious communions of the country if the claim for this endowment is a good one. But, Sir, is the proposition true which is alleged—namely, that we are about to pass a bill founded on principles of inequality? I hold, with my noble friend the Chief Secretary for Ireland, that, on the contrary, it is the claim advanced by the Roman Catholic prelates that involves the principle of inequality. We have not endowed, and are not endowing, any other persuasion in Ireland. The Queen's Colleges have endowments, but they are not given to one persuasion more than another. It is said that Belfast may be made to serve the the purposes of the Presbyterians, but Belfast offers no facilities to the Presbyterians except those which Cork and Galway offer to Roman Catholics. Trinity College has an endowment, but it is to get that endowment on the principle of opening prospectively, irrespective of persuasions, every office and every emolument that it possesses. (Cheers.) There is no University endowment to a distinctive religion in Ireland under the bill we propose; therefore, the spirit of inequality is in the claim of those who ask for specific endowments to themselves. There is another reason of the greatest force which applies to all religious communions; but I am bound to say it undeniably applies to the Roman Catholic communion at the present moment with peculiar force. The relation of the episcopacy and its laity, the claim of the episcopacy with regard to these collegiate and academical institutions, I understand is this. We demand that we shall be supreme in all matters of faith and morals, and we demand that it shall rest with us exclusively to determine what matters are matters of faith and morals. (Cheers.) Now, I am one of those

who hold that if the laity of the Roman Catholic Church choose to submit to those demands, it is neither policy nor justice on our part to punish them, or to say to them, as we say now, So long as you submit to these demands you shall not have free access to university degrees, honours, or emoluments. It is the worst policy in the world. It is withholding from them the means by which, as we believe, Liberal sentiments would spread among them. But it is a most serious thing to propose that where these relations exist between the episcopate and the laity public endowments should be given. The sentiments of the Roman Catholic laity may change. They may begin to withhold this free submission. They may begin not to acknowledge that sort of absolute dominion which appears to have been established within the limits of the Roman Church; but if you give an endowment to a college which is founded upon that principle of episcopal absolutism, that endowment itself becomes the means of fixing and stereotyping the relation of paramount power on the side of the bishops, and of absolute submission and servitude on the side of the laity. (Cheers.) These appear to me to be reasons quite irrespective of abstract arguments of the most conclusive force against the demands which are made. My hon. and learned friend the member for Oxford, in his eloquent speech the other day, said he had years of political life before him. I have very little before me, but I have much behind me. I have an account to render. I have a past and present to think of. I have not, like my hon. and learned friend, that future which, I trust, will be to him rich in all manner of prosperity and distinction; but the duties of the moment are solemn, and I wish to leave upon record the solemn conviction I entertain that it would be a grave and serious error on the part of this House were they to give the slightest encouragement to the demand that is made for introducing into Ireland the system of separate endowment for separate religious institutions or academical purposes, and thereby distinctly to renounce and repudiate the policy of 1869, to which the great majority of this House were party, and which I believe that none of us regret. (Loud cheers.)

It is freely said in Dublin (writes the correspondent of the *Pall Mall Gazette*) that the Roman Catholic prelates did not at first intend that the Irish members should press their hostility to the Government to the extremity of an adverse vote, and that when their late resolutions were published they had no intention beyond putting a pressure upon the Ministry to promise changes in committee calculated to satisfy their scruples. Upon, however, the Government being induced to take what is called here the "Nonconformist turn," the Roman Catholic party found themselves on an entirely different road from the Ministry, and could no longer keep company with them to any good. From that moment, it is declared, the inclinations of the bishops had been towards the Conservative leaders, from whom they have always had strong hopes of getting a charter and endowment for the Catholic University. These hopes have, besides, been strengthened by the very significant fact that, during and since the discussion in the Senate of the University of Dublin, some of the Dublin journals which had been the most inveterately opposed to the extension of any such privileges to the Catholic University have come round so far as to admit that if Trinity College cannot be otherwise protected, both charter and endowment should be given. The great effort now will be to induce the Tory party, if they should attain to power, to carry out these possibly only hypocritical admissions, and to place the Roman Catholic bishops in the position which Mr. Gladstone was induced at the crisis to refuse to them, at no less a cost than the defeat of his Ministry.

UNION OF BENEFICES BILL.

The Select Committee appointed to consider the Bill to amend the Act for the Union of Contiguous Benefices in Cities, Towns, and Boroughs, met again on Tuesday, Mr. Walpole in the chair.

Mr. H. ELLINGTON, who appeared on behalf of the authorities of the parishes of All Hallows and St. John the Evangelist, detailed the steps which had been taken by the commissioners to effect the union of these two benefices, and the objections which the parishioners had made to the scheme. The commissioners proposed to refer the widening of certain streets to the Commissioners of Sewers, whilst the vestries contended that they were the proper parties to settle the matter. The vestry were of opinion that the churches were public property and vested in the churchwardens as representing the commissioners. The main objection which the parishioners entertained to the present bill was that it would take from the vestry the power of dealing with the parish property. They considered the present Act sufficient for all useful purposes, and that the commissioners ought not to be able to take away the powers which the parishioners now possessed.

Mr. JAMES MEDWIN, a Common Councilman of the City of London, stated that the existing Act was the result of a compromise, to which the present Archbishop of Canterbury was a direct party. He had no confidence in any body of commissioners, and objected to the present bill because its object was to dispossess the parishioners of any control over the schemes which the commissioners might present. The parishioners almost to a man were opposed to the bill, and ought to have a veto. He believed the vestry expressed the voice of the parishioners. There were more churches in the City than were necessary, and he thought a certain number of the sites might be appropriated to the establishment of ward schools.

Professor DONALDSON, who appeared in support of the memorial presented by the Royal Institute of Architects, stated, in reply to questions by Mr. Beresford Hope, that he approved of the exemption from demolition of the churches of St. Stephen's, Walbrook; St. Martin's, Ludgate; St. Peter's, Cornhill; and St. Swithin's, Cannon-street (included in the 15th clause), on account of their historical and other associations connected with them. He thought that the churches of St. Michael's, Cornhill, and also St. Peter's, almost adjacent, ought to be preserved on account of their architectural value; the churches of St. Mary Woolnoth, St. Edmund the King, St. Augustine, Christ Church (Newgate-street), St. Lawrence Jewry, St. Magnus (London-bridge), St. Margaret Pattens (Eastcheap), St. Mary-le-Bow (Cheapside), St. Vedast (Foster-lane), St. Mary-at-Hill, St. Mary Abchurch, and St. Andrew, Holborn, and several other churches, had strong claims to be preserved on architectural grounds. In his opinion many of these churches ought to be included in the 15th clause. Many of the existing churches might be advantageously converted into schools, and the architectural features preserved, and he thought it desirable, in some cases, that when a church was removed the tower might be allowed to remain standing.

The committee then adjourned for a week.

MATTHEW ARNOLD AND NONCONFORMISTS.

(From the *Freeman.*)

Mr. Matthew Arnold, in his preface to his last work—"Literature and Dogma"—pronounces an *ex cathedra* judgment on Mr. Miall and Nonconformists. He ascribes the earnestness, or, as he would describe it, the bitterness, with which they assail the union between Church and State to want of "culture." More extensive reading would make Dissenters tolerant, and perhaps reconcile them to the National Church. Dr. Arnold, we see, quotes from the "Nonconformist Sketch Book" a strong passage on the evils of State-Churchism. Is Dr. Arnold aware that, in a recent edition of this book, Mr. Miall has explained that "were he called upon in his maturer age, by sense of duty, to go over afresh the same lines of thought, his disposition would incline him to bear himself more gently, and in a somewhat more modest, kindly, and charitable spirit than he did when he was a controversial novice"? When a public man allows, "In regard to both taste and temper, there are many phrases and several passages in the book which he could wish had never been written," culture, as well as charity, must condemn such quotations and comments as those made by the son of a man who would have disdained such a breach of literary fairness. It seems to us that the "culture" of Mr. Miall, which led to the above frank confession of a fault, is much superior in quality to the "culture" of Dr. Arnold, which permits the ungenerous reminder of an offence which has been atoned for. With ineffable self-consciousness, which has a touch of philosophical pharisaism in it, this "Fellow of Oriel College, and formerly Professor of Poetry in the University of Oxford," assumes his own superiority, and quietly insinuates that if Mr. Miall and Dr. Stoughton and Canon Liddon were as cultured as himself, the first would not denounce a State Church, the second would not quote Hooker in support of the opinion, which, nevertheless, Hooker expressed, "In the matter of external discipline itself, we do not deny there are some things whereto the Church is bound till the world's end," and the third would not cite Luther as an authority on the side of the Athanasian Creed. "Culture" apparently destroys modesty, and certainly is not promotive of charity. We like not the artificial "light" and questionable "sweetness" of Dr. Matthew Arnold. He thinks Dissent would be almost droll," if it were not "so extremely irreligious." This has the flavour of bitterness rather than of "sweetness" about it. But why is Dissent either "droll" or "irreligious"? Because, we read, the question of the union of the Church and State, "at the present juncture, is in itself so absolutely unimportant! The thing is to recast religion." But what if the State religion stands in the way? The Thirty-nine Articles, the several offices, and the Book of Common Prayer are established. According to Dr. Arnold, they at least should be disestablished. And pray who is to "recast religion"? Would Dr. Matthew Arnold commit this task to the Legislature, to the two Houses of Parliament? If not, to whom? We have no doubt the marvellous culture, of which we read so much in this preface, would suggest a commission, consisting of Dr. Matthew Arnold, Professor Huxley, and perhaps Dean Stanley, as the proper means of recasting the religion of the nation. For ourselves, we have no faith in State commissions for the settlement of religious beliefs. Why not let Christianity stand or fall according to its merits? This is the plea of Dissent. What is there "droll" or "irreligious" in it? We enter our protest against Dr. Arnold's exposition of the principles and policy of Nonconformity. "More extensive reading," or, as he would phrase it, "more culture," could not fail in showing him that Dissent has confidence in the truth of Christianity, and therefore asks the State to let it alone. Mightier men than Dr. Matthew Arnold have been foiled in the attempt to "recast religion." Certainly the cant of culture cannot overcome the earnest faith of Nonconformists, who follow the "One Master, even Christ."

CHRISTIANITY BY LAW.

(From the *New York Independent.*)

Those persons who believe that it is lawful to use force in propagating Christianity are holding a public meeting in the Cooper Institute in this city as this paper is passing through the press. The call for the meeting is signed by a justice of the Supreme Court, by several governors, ex-governors, bishops, doctors of divinity, and other notabilities, civil and ecclesiastical; many of whom are men of undoubted worth and respectability and whose connection with this enterprise is the only impeachment of their good sense.

We say that these people propose to use force in propagating the Christian religion. That is a point which must not be lost sight of. Law is force. It rests upon force; it is maintained by force; whenever it is violated, force must be appealed to for its vindication. We always speak of enforcing law; and it is not a figure of speech, by any means. An amendment to the Constitution recognising and proclaiming Christianity as the supreme law of the land would be maintained only by the suggestion or the use of carnal weapons. This is directly contrary to the letter and the spirit of Christianity. "My kingdom is not of this world" said the Master; and those who undertake by political methods to advance His kingdom are disobeying His express command.

The object of the association under whose auspices this meeting is held is stated in the following extract from the call: "The National Association has been formed for the purpose of securing such an amendment to the Constitution as will suitably acknowledge Almighty God as the author of the nation's existence and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible as the fountain of its laws, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages in our Government on an undeniable legal basis in the fundamental law of the land." Such an amendment would, of course, result in the virtual disfranchisement of a large proportion of our citizens. Every man who holds any civil or military office under the Government is obliged to take an oath to support the Constitution. Not only Atheists and Pantheists, but Rationalists, and Jews, and the multitude who disbelieve in the inspiration of the Bible would by this amendment be excluded from office. After the passage of such an amendment this would no longer be a land of entire religious liberty. Such a discrimination in the organic law of the land against a large class of men because of their religious opinions would, of course, be contrary to the fundamental idea of American institutions. There is not the slightest danger that it will ever be made; but it is a reproach to Christianity that it should be attempted.

In the interest of Christianity, then, we repudiate this movement. If Christianity cannot sustain itself in this land without a resort to legislation, then let it perish. If, with such weapons as truth and light and love, it cannot make headway against unbelief and evil, let us confess at once that it is obsolete. No worse dishonour has ever been put upon the religion of Christ by its professed adherents than this proclamation, signed by a chief justice of our Supreme Court and a vast number of other dignitaries, that "every Christian feature" will surely be obliterated from existing institutions unless we "make the Constitution explicitly Christian." The power of the pulpit and the Christian press; the influence of Sunday-schools and home missions; the moral and spiritual forces at our command; the promised aid of Him who said, "Lo! I am with you alway"—all these will be of no avail to preserve our land from heathenism, if we cannot get a few words of religious dogma into the text of our Constitution!

We desire the public to understand that these men do not represent the Christian sentiment of this land. They are but an insignificant faction in the churches, and their numbers will not increase. Many of them are wholly sincere in their advocacy of this measure; but there is not a ghost of a chance that it will be adopted, and the agitation of it can only result in harm. It is not only an un-Christian, but an anti-Christian project, and ought to be repudiated with indignation by every man who believes that "where the Spirit of the Lord is there is liberty."

(From the *Christian Union.*)

With reference to this whole scheme, our comprehensive answer is that it is a bad way of trying to do a good thing.

1. The method here proposed is antagonistic to the Christian method, which, in its purest forms, and pre-eminently in the hands of Christ Himself, has ever been to deal first with the inside, and work thence outward; to attach great value to the spirit, and very little to mechanical devices, to secure the good profession by securing first the good heart. But the process advocated by the National Association is exactly the reverse of this. Its plan is to secure an operation which is begun on the outside and not within; to get the mechanical device of a formal acknowledgment, in our national charter, of God, of Jesus Christ, and of the Bible, without any account being taken of the attitude of the national spirit; to obtain a profession by the lips, whatever may be the testimony of the heart and the life. Let it not be said that this question of method is unimportant. Nay, it goes to the very essence of

the strife between Christianity and all corruptions of it. The first note of a fatal lapse from the spirit of Christ is to be discovered in the shifting the field of religious operation from the interior to the surface. The worst opponents whom Christ encountered on earth were those Hebrew religionists whose external service was perfect; and who continually wore upon their forehead slips of parchment on which was inscribed the devout "recognition of Almighty God." The plan we are discussing is a proposal to wear a phylactery upon the forehead of the Constitution.

2. The method of the National Association is antagonistic to the spirit of American civil liberty. Every argument which has been or can be used in favour of the theological amendment of the Constitution, has been used a thousand times, just as logically, for the union of Church and State. Moreover, every one of these arguments would justify prosecution in the courts of the land for opinion's sake. Suppose that you have carried your amendment. Instantly you have revolutionised the civil spirit of this Republic. From the moment of your victory, you make the holding of certain theological opinions, different from your own, an offence indictable in our courts and punishable in our prisons. When you have gained so much, what have you left of American liberty?

Both as Christians and as patriots, therefore, we solemnly protest against the measure now in agitation. It is a measure in every way evil. Its success would be fatal at once to religion and to freedom in America.

But it will not have success. It cannot. The scheme is as impossible as it is objectionable; and it is a pity that so much time, toil, worry, and noble feeling should be squandered on a bad cause when there are so many good causes sorely in need of them.

CHURCH AND STATE IN GERMANY.

The following is a fuller report than we were able to give last week of the slashing speech of Prince Bismark in the Prussian Upper House, which induced the Lords to pass the bill for amending the Constitution relative to ecclesiastical affairs by a large majority. He began by telling the Conservatives that—

They had no right to complain of the growing Liberalism of the Government, since, by deserting Ministers when the School Supervision Bill was enacted, they had forced them to rely upon the other side of the House. To speak frankly, they had forced him out of the Premiership by their untimely resistance; they had encouraged others to oppose him, whom he had no wish to bring over to his way of thinking as often as they differed from his views. The ecclesiastical legislation was a measure of defence against a serious peril, and, being approved by the Commons, the Lords had no right entirely to disregard the disposition of the Lower House in an age and under a Constitution which made it impossible even for His Majesty to select his Ministers without regard to majorities in Parliament. This was no struggle against the Roman Catholic religion, no war between belief and disbelief; it was merely a new phase of the old war between King and Priest,—a war which preceded the birth of our Saviour, and continued after the establishment of His Church. It was the old antagonism which prevented Agamemnon from embarking at Aulis, and cost him his daughter too; the antagonism which occasioned the decomposition of the German Empire, and sent the last of the Hohenstaufens to a scaffold conjointly erected by the Pope and the Frenchmen. Events scarcely less fatal than these might have recurred in our times had Germany not been victorious in her recent struggles. Just before the Emperor of the French went to war with us the Pope proclaimed the famous Vatican decrees; and even further back the Pope, who does not recognise the basis on which the Protestant Royalty of Prussia is erected, was busy profiting by our humiliation at Olmutz (1852), and prepared to take advantage of any discomfiture we might sustain in 1866. The Pope has always been a political Power, and a most important wheel in the State machinery of Europe. The French cannot have been more deeply enamoured of the Rhine frontier than the Pope is of secular power, and he means to give us no peace unless we prostrate ourselves before him. There may be an armistice, but there can be no peace as long as the pretensions of the Holy See remain what they have always been. Of all Powers in the world, Prussia has ever been the one that the Popes have most striven to injure and subject to themselves. Notwithstanding this manifest fact, when, in 1848, Prussia fancied herself weak, she made the most extensive concessions to the Catholic Church, hoping that the priests, who were accorded absolute freedom of action, would return the benefit by educating their congregations in loyal and conservative sentiments. The opposite had been the case from the very moment that Prussia determined to make the national cause of Germany her own. This is the only sin that can be alleged against her. We have never sought to injure the Pope, but, on the contrary, have done all in our power to conciliate him. We have never encouraged Italy to proceed against him; far from doing this, we were on somewhat unfriendly terms with that Power during the late war. Italy during that war was not on our side. She loved the French more than her own interests, or she would have fought against France in alliance with Germany. But, so far from this, Italy did not even prevent Garibaldi from gathering and marching his volunteers against us. However, I am glad to say that we are on better terms with the Italian Cabinet now, and I only mention this to show that it is not we who instigated Italy to act as she did during the war. But you all are aware that, notwithstanding our friendly attitude towards the Pope, the reconstruction of the German Empire was accompanied by the formation of a special Catholic party in our Parliaments desirous to support hostile Papal politics against our own. Ultramontane candidates were palmed upon districts which had formerly returned patriots; a Polish national party was formed in Upper Silesia where it had never before existed; and worst of all, programmes were issued by archbishops intended to organise the Roman Catholics in Germany into a sort of second Commonwealth—an *imperium in imperio*, subject to the orders of more sovereigns than one. This is a perfectly unendurable situation, and to amend it we have introduced the ecclesiastical bills.

When Count Roon had likewise spoken, and especially assured the House that there was no truth in the rumour that the King did not approve the bills, the decisive vote was taken, and the alteration of some clauses in the charter was voted by the indispensable majority of more than two-thirds. This decides the fate of all the bills referring to the subject, which will be proceeded with immediately. The Upper House, then, has not been packed for nothing.

The Lower House has not finished.

The Lower House of the Diet continued to-day the debate on the second reading of the bill regulating the training of the clergy and their appointment and dismissal by their bishops. Some further paragraphs were adopted without amendment, and an additional provision was agreed to rendering the validity of the bill dependent upon the promulgation of the law modifying Clauses 15 and 18 of the Constitution, which has passed the Upper House. The Berlin correspondent of the *Times* describes an incident of the debate:—

A scene was occasioned by a Liberal Catholic, Herr Jung, from Cologne, inveighing against the seminaries in which the priests have been hitherto educated. After describing them as institutions in which the morals of the pupils were deliberately corrupted by a system of espionage and denunciation, and their intellect dulled by the absurd teaching imparted, he passed on to notice the tendency of the Catholic clergy to foster all manner of superstition among their parishioners. Upon some Catholic deputies interrupting him, the speaker drew out of his pocket a strip of paper, the length supposed to be the height of Christ, covered with prayers in coloured print. "This," he said, "is the sort of thing sold with the permission of the priests as a safeguard against fever and typhus. It is only 6d.—cheap and nasty." I leave you to imagine the tumult among the Ultramontanes, which did not, however, prevent the miraculous strip from circulating along the unbelieving benches. Before quitting this only too fertile topic, I may add that Count Schuffgotsch, who was charged by Prince Bismark with supporting the Ultramontane agitation, has just left the court and the capital.

The debate in its present stage is now exclusively carried on by the Ultramontanes; the Liberals, being unwilling to repeat their arguments, content themselves with voting each clause.

The semi-official *Provincial Correspondence* publishes an article wherein it points out the contradiction which exists between the oath of allegiance to the King, taken by Monsignor Ledochowski, Archbishop of Posen, and his present opposition to the King's Government, as well as his exhortation to disobedience addressed to royal officials and servants. The same journal declares that the Government will strictly maintain its ordinance respecting the language to be used in the Posen Gymnasia. Any teachers in the religious classes who infringe this ordinance will do so at the risk of losing their office. The Government will, moreover, take care that the fulfilment by the King's subjects of their duty to their Sovereign shall not depend upon the arbitrary dictates of the Catholic Bishops.

Archbishop Ledochowski is ordered to be examined by the Judge of Inquiry touching his recent circulars forbidding priests to give lessons in Posen in any but the Polish language. The Liberal papers demand that he shall be arraigned for rebellion.

A Berlin despatch of yesterday's date says:—"The prosecution of the Archbishop of Posen will not be proceeded with, existing laws rendering a conviction improbable, and the new ecclesiastical statutes being expected to come into force shortly, Government will then possess the means of effectively repressing any future *pronunciamientos* of the priests. The Emperor has determined that the office of Catholic Bishop of the Prussian Army shall be abolished. The present Army Bishop Namszanovski was suspended for disobedience months ago. The Catholic army chaplains are now placed again under the bishops of their respective dioceses."

CHURCH AND STATE IN SWITZERLAND.

The Government of Berne have resolved to suspend all the Catholic clergy who refuse to obey its decrees for carrying out the decision of the diocesan conference of Basle. They have also brought before a competent tribunal ninety-seven *curés*, who have declared that they will pay no respect to orders issued by the civil authorities relative to ecclesiastical matters. The tribunal has the power to remove them from their *curés;* in the meantime they have all been temporarily suspended.

From Geneva we have particulars of a large meeting of Old and Liberal Catholics called to protest against the "Ultramontane and unpatriotic" conduct of the citizens of the canton who have been journeying out to Ferney to express their sympathy with Monsignor Mermillod in his banishment. From the country districts of Berne it is reported that the deposed Bishop Lachat's Lenten pastoral has been voluntarily left unread in all the Catholic congregations of that part of the Basle diocese in accordance with the warning of the diocesan conference.

A telegram from Geneva of Saturday's date, says:—"The Bishop of Poictiers and several Carmelites and Dominicans have come to Geneva to neutralise the visit of Father Hyacinthe. The Liberal movement is spreading. The first conference of Father Hyacinthe will take place on Tuesday at the Hall of the Reformation. Great sympathy is expressed with Father Hyacinthe, and 300 citizens have inscribed their names as members of the new Church. The movement is regarded as most serious, and Father Hyacinthe is extremely popular."

Yesterday the Father held the first of his conferences in the Hall of Reformation. Some 3,000 persons were present, but there was no disturbance notwithstanding the incitements of an Ultramontane journal. Father Hyacinthe entered at length into the present state of the religious question, and said it was impossible either to destroy, degrade, or expel Catholicism. Force, stratagem, and sophistry were equally impotent. The only thing to do was to reform it. He will make this the subject of his next conference.

In Thurgau the authorities of the canton have just followed the example of those of Soleure, and prohibited official intercourse with the deposed Bishop Lachat.

The School Committee of the Commune of Soleure has issued a couple of circulars, one to the teachers entrusted with religious instruction in the municipal schools, and the other to the clergy of the commune. These circulars recal the resolutions of the school committee passed last November prohibiting the teaching of the infallibility dogma. Teachers are forbidden to use school books containing the objectionable doctrine or any deductions from it; and to attempt any oral exposition of it to their scholars. They are also forbidden to make use of any book of religious instruction without the consent of the school committee. The clergy are warned that neither in school nor in church will they be allowed to use a catechism or any other means for the purpose of teaching the doctrine of Papal infallibility or deductions from it. They are also informed that the use of no book of religious instruction will be permitted either in church or school without the consent of the school committee; and that no document from the Pope, bishop, or other ecclesiastical authority containing the articles of the new dogma may be read in the churches of the city. They are likewise reminded of the Government order against holding any official communication with the deposed Bishop of Basle.

EPISCOPAL SEES AND THE STATE.—As the result of a controversy in which a denial was given to the truth of an assertion made by the Rev. Chas. Williams, of Accrington, that a statute of 25 Edward III. proved that episcopal sees were created and endowed by the State, the opinion of Mr. Fitzjames Stephen, Q.C., and Mr. Bompas has been taken on the effect of that statute, and on some cognate points. Both the case and the opinion have been published. The latter states that the advowsons of all the bishoprics are vested in the Crown; that the statute referred to states that the King of England founded and endowed the episcopal sees; that the sees of Gloucester, Bristol, Peterborough, and Oxford were founded by Henry VIII., as head of the State, and that the sees of Ripon and Manchester were created and endowed by the Queen in Council, under the authority of 6 and 7 Wm. IV. c. 77. The fact that the property held by the Ecclesiastical Commissioners has been dealt with from time to time by Parliament in whatever manner was considered expedient on public grounds, is also referred to.

GOING OVER TO ROME.—The *Rock* says that the Rev. C. Brodie, formerly curate at St. Stephen's Church, South Kensington, has joined the Romish Communion. Mr. Brodie had recently made a continental tour in company with some friends, during which the seeds of the coming perversion may possibly have been sown; at all events, so sudden was the final resolve that Mr. Brodie had actually undertaken a new cure not more than a few weeks ago.

THE ALTERNATIVE.—We have always believed that the only plans which in our present divided condition can consistently be adopted, whether as regards Church Establishment, Universities, or the education of the poor, are either concurrent endowment, or no payments at all. The latter method is atheistic, so the former alone is open to Churchmen. We should not have shrunk from carrying it out boldly both in Scotland and Ireland. As however, the country will not have this, the best that can be done is to keep things as much as possible as they are, until it comes to a sounder mind.—*Church Herald.*

A BISHOP'S DREAM.—The Bishop of Manchester preached in the parish church of Blackburn on Sunday, and took occasion to denounce the scheme of secular education as being no better than that taught by the Greeks nineteen centuries ago. Education without religion was the darkness that was denounced by St. Paul. It was like excluding the sun by shutters and curtains and burning gas. He was sorry to see secular education advocated by the Methodists, the Baptists, and the Nonconformists generally, and that too, at a time when the education question had overthrown a strong Government. It had been the dream of his life that the Church of England should gather into her fold all other denominations, but he began to doubt the realisation of his dream.

A HIGH-CHURCH JOURNAL ON THE HIGH-CHURCH PARTY.—Mr. Robert Brett, of Stoke Newington, a member of the Council of the E.C.U., is, of course, very much against the recently-set-up "Society for the Maintenance of the Faith," and has written to the *Church Times* to say so. He evidently feels the force of our remarks last week on the two rival partisan organisations; and is very solemnly severe on the last named. If Society No. I. has done its work, No. II. is certainly not wanted. Or, to put it in another form—If No. II. *is* wanted, No. I. has certainly not done its work. For ourselves we believe that neither are wanted, and that neither will do any good work, and that both are a standing nuisance. Mr. Brett says most truly that amongst High Churchmen spiritual life and fervour are fast decaying; and he might have added that the spirit of insolent insubordination, the craving after wild sensations, and the blatant vulgarity of too many self-appointed leaders of the extreme Ritualistic school, is crushing out true religion, Christian refinement, gentlemanly feeling, and good manners.—*Church Herald.*

THE RITUALISTS AND THE BISHOP OF LONDON.—The *Church Herald* is responsible for the following:—"We are enabled to announce that several London incumbents have determined that if they are further molested in their church work by the action of the Church Association they will reduce the number of their services and the mode of conducting them to the standard at which they found them twenty-five years ago. One City rector, who by the heartiness of his services has succeeded in crowding his church on Sundays, week-days, and saints' days, has informed the Bishop of London that if he is further obstructed in his work he will reduce his services to what they were when he entered on the benefice, viz., a Sunday morning service and 'prayers' in the afternoon. In another case where the bishop suggested a compromise, the vicar replied, 'My lord, it is either the services of 1861 or 1873.' 'Well,' said the bishop, 'if you exceed the law I shall proceed against you.' 'My lord,' replied the vicar, 'I shall be ready to meet you in a court of law when you think proper. At present the law is somewhat obscure.' And thus the interview terminated."

THE PERILS OF THE EVANGELICALS.—The *Rock* is constrained to remark that the chief peril of the Evangelical party lies in the "quiescent" attitude—or, in other words, in the *timidity*—of so large a portion of its members; more *especially as regards the clergy.* For instead of lifting up their voice like a trumpet, many of them scarcely dare to speak above a whisper, and—if you bid them advance—they are scared at the sight of their own shadow. One section is for standing still, another for retreating (under Mr. Garbett's wing we presume), while a third is for "going in for revolution," as the *Church Review* would say of all those who sympathise with Mr. Bligh. "But the Church Association, we feel convinced, will have none of these things. Its members are now of one heart and one mind, and, thoroughly appreciating the gravity of the crisis, appeal to their Protestant countrymen to support them with all their might and main. As to the opposition society of which we spoke in our last, and the mere existence of which is, naturally enough, most welcome to the enemy, we cannot but think its possible powers of mischief are very greatly exaggerated by the fears of the 'timid' sections to which we have just referred."

THE TRAFFIC IN CHURCH LIVINGS.—A correspondent informs us that another ecclesiastical auction takes place at the Auction Mart, London, on Wednesday next. The advowson of Ovington-cum-Tilbury with Albrights has apparently been in the market for sale by private treaty for three years, for in the agents' lists it has appeared for a long time with the age of the rector as fifty-two, though he is now said by his auctioneers to be fifty-five years of age. It is worth 600*l.* per annum, with seventy acres of glebe; but it has not found a buyer, though the price quoted has only been 2,500*l.*, or about four years' purchase. The advertisement, however, states that there are two adjoining parishes which have to be supplied by the rector of Ovington, so that the net income will not be nearly so much as 600*l.* *The reverend gentleman who offers this "cure of souls"* is the Rev. C. J. Fisher, the rector as well as the patron of the living, and he has been rector for thirty years. The Rev. Mr. Fisher displays neither religious prejudices nor bigotry, for in no way does he attempt to bind down his successor. Some clergymen when advertising say, "an Evangelical preferred," or "moderate High Church" would suit the district; but this clergyman advertises "capital hunting, fishing, and good society in the neighbourhood; capital rectory house, coachhouse, stabling, greenhouse, and the friends of Mr. Crace Calvert will be glad to hear, 'good water.'" He also says there is a "small school," but whether he offers as an inducement that there is a school, or that that school is a "small" school, it is impossible to say. Interest is to be allowed on the purchase money till induction. It is a noticeable fact that few of the landed proprietors are forcing sales of livings compared with clergymen who are patrons. All of the sales at recent auctions have been by clergymen or the representatives of clergymen, although they hold, as patrons, only one in thirteen of the livings in the Church.—*Manchester Examiner.*

M. GUIZOT ON FRENCH PROTESTANTISM.—The interview lately described by the *New York Herald* between a reporter belonging to that journal and M. Guizot elicited an interesting expression of opinion from the veteran statesman on the subject of the Protestant Church in France, and especially on that of the part he took in the controversy between the Orthodox and Liberals during the Session of the French Reformed Synod:—

"As you, perhaps, are aware," said M. Guizot, "I am a Protestant. The Protestant Church is in a small minority in France. I presume there are about one million Protestants in a population of 36,000,000. Nor does our membership increase. We remain stationary. In France there is a strong line of demarcation between Protestant and Catholic families, for instance. Whether for good or evil, the great majority of French people are within the communion of the Church of Rome. They are nominally Catholics, and so far as France has any religious feeling it is Roman Catholic. Most Frenchmen are sceptical on matters of religion, but they like to see their wives and daughters devout."

After some remarks on different subjects, M. Guizot added that the most recent and essential fact in its history was the meeting of the Synod last summer to decide upon certain questions of doctrine.

"I was instrumental," said M. Guizot, "in convening the Synod. A large majority of the consistories throughout France desired the convocation of a Synod to settle various doctrinal points. I therefore requested M. Thiers to decree the meeting. He did, and it assembled at Paris. The majority in favour of the various projects submitted to the Synod showed that I was in the right, that the Church did really desire the convocation, although I was accused of illiberality. My position was a simple one. Either we were Christians or we were not. We were either Protestants according to the formularies of the sixteenth century or we were not. So I asked the Synod to decide whether people could be Protestants without holding Christian doctrines. I did not think that, for instance, men could deny the divinity of Christ and call themselves Protestants, according to the Confession of Augsberg. Remember that I had no feelings of harshness towards those who did not agree with me in these tenets; I only wanted the matter clear. Go and found a new sect, as you do in America; be Deists or Unitarians, or what you please; but do not persist in claiming to be what in all respects you are not—Protestants. This was simply my position, and as the members of the Synod agreed with me I carried my point."

Religious and Denominational News.

STREATHAM CONGREGATIONAL CHURCH.

On Tuesday evening, March 11th, the public recognition of the Rev. R. A. Redford, M.A., late of Hull, as pastor of this church, took place. A large number of the congregation met together at a social tea-meeting in the schoolroom, and afterwards assembled in the handsome Gothic church erected about fifteen months ago. The chair was occupied by J. Kemp Welch, Esq., and beside him were the Revs. R. A. Redford, Dr. Stoughton, Dr. Allon, J. G. Rogers, J. B. Figgis, J. Sibree, and other friends. After the singing of a hymn and prayer, the Chairman in his opening remarks mentioned that Mr. Redford had been chosen pastor by a unanimous vote of the congregation, and that they had met to welcome him. The honorary secretary then gave a short account of the manner in which Mr. Redford had been invited to the pastorate, and Mr. Redford of the reasons which had induced him to sever the connection between himself and the congregation of Albion Chapel, Hull, to whom he had ministered for eighteen years, and with whom he had never had cause of disagreement, his chief reason for coming there being that he thought there was an opening for work; and that impression had been deepened since he had come amongst them, and he entered upon his labours with the desire to adhere faithfully to all those doctrines which he had held all his life, and to those principles of Nonconformity which they all held dear. After the Rev. J. G. Rogers had offered prayer, Mr. James Oldham, C.E., spoke of the high position which Mr. Redford had occupied in Hull, and of the great esteem which all classes there had for him. Dr. Stoughton said that he felt bound by a close tie to Mr. Redford, for he remembered him as a boy; his father was a most intimate friend of his, and his grandfather was co-pastor with him at one time. They were both noble men, and their mantles rested on our friend. He would remind the congregation of their solemn duty to uphold the pastor whom they had chosen by their prayers, and by their kindly conduct towards him at all times.

Mr. STATHAM, of Hull, expressed his belief that Mr. Redford had those qualities which fitted him for a London pastorate, and his love for him personally. Mr. ALLON said he had come from the far north of London to welcome Mr. Redford, and he was glad that they had secured a scholarly man, for this was an age of great reading and thinking, and it was a great advantage to have amongst them a man of culture, who, while holding firmly to the great Christian doctrines, was well acquainted with all that could be said against them, and was so better able to put forth Christ's truth before man's consciences. He was a man, too, who was able to put his foot down firmly, and to take his stand on all those ecclesiastical questions which were fast becoming the great questions of the day.

The Rev. DAVID JONES (Baptist minister), as a near neighbour congratulated the church on their choice. The Rev. J. G. ROGERS also welcomed Mr. Redford, and defended London ministers from the idea which seemed to prevail that they were less friendly than their country brethren. He also explained that the absence of Mr. Baldwin Brown was entirely owing to indisposition, as he was most desirous of being present had he been well enough.

Mr. HUDSON, Mr. FRASER, and the Rev. J. SIBREE—all of Hull—also spoke in warm praise of Mr. Redford as a minister, a scholar, a gentleman, and their regret at his having left the town. After a few words from the Rev. J. B. FIGGIS, of Brighton, and the singing of a hymn, the benediction was pronounced by Dr. STOUGHTON, and the meeting separated.

BRIGHTON.—FAREWELL TO THE REV. E. PAXTON HOOD.

On Wednesday evening a public meeting was held in the Banqueting-room of the Royal Pavilion, for the purpose of bidding farewell to the Rev. Paxton Hood, on his resigning the pastorate of Queen-square Congregational Chapel, to resume that of Offord-road Chapel, London. It was expected that the Mayor would preside, but in his absence the chair was taken by Mr. G. Nash, senior deacon of the church. A number of ministers of the town were present, and apologies were made for the unavoidable absence of the Revs. R. Hamilton, J. Glashier, H. Quick, Forster, Davenport Bromley, and Dr. Winslow. After a few words from the CHAIRMAN, the Rev. J. B. FIGGIS spoke, and in the course of his address remarked:—'In losing Mr. Hood, they would lose one they loved truly, and Brighton would hardly seem like itself without him. He was talking a short time since to a Queen's Counsellor in Lincoln's Inn, who said Brighton 'was not the same place as when the Rev. J. Robertson and the Rev. J. Sortain were there,' and doubtless some such remarks would be made concerning Mr. Hood, whether in Brighton or London. Mr. Hood belonged to no town, for all the land, from John o'Groat's to Land's End, was ringing with his name, and the people were continually sending for him. Some people might say, 'keep at home, and don't be a lecturer,' but if a man had that within him that could light up the lamp, the best thing for him to do was to raise up the light that God had given him."

The CHAIRMAN remarked that there was but one feeling in the mind of the congregation, and that was profound regret at the removal of their honoured minister.

Capt. TESTER said he thought that Mr. Hood's talents had always been subservient to spiritual teaching, without which all other things would have been vain. He had been a studious man; he had not brought that to them which cost him nothing. In the matter of rebuilding their church, Mr. Hood had been very zealous, and he got them much help in the shape of funds. In the Sunday-school Mr. Hood had always been a cheerful worker; while the ladies had been working for the poor, Mr. Hood had been reading to them; and many of the public societies in the town would remember how Mr. Hood had benefited them. In private life, those who had seen his "dear old face," well knew what he was. It was usual when people went from one place to another for them to have some idea of improving their position; but Mr. Hood was leaving the town not to receive a greater emolument, but less. Mr. Tester next proceeded to read the following address, which had been framed, and was signed by the members of the congregation:—

Rev. and dear sir,—We, the members of the church and congregation, desire most sincerely to express to you our deep regret that in the providence of God you have been called from our midst to resume your previous ministerial relationship; and, in parting with you, we desire to assure you of our unalterable affection and undiminished Christian love. We acknowledge with gratitude our strong appreciation of those ministerial powers and diversified talents which you have ever brought to bear in the elucidation and enforcement of Divine truth. Thus has the faithful exposition of God's Word in your teaching been remarkably characterised by the unfolding of new beauties, and the revelation of many of the deepest springs of Christian experience. We are not unmindful that during your ministry of eleven years the heavy debt of the original building has been nearly liquidated, and the church remodelled at a cost of upwards of 5,000*l.* The generous sympathies of your heart have always been moved to the sick and sorrowing; and the varied religious and philanthropic institutions of the town have very materially benefited by your sermons. As a token of our love, we beg your acceptance of the accompanying purse, containing one hundred and sixty sovereigns. That the great head of our church, our Lord and Saviour Jesus Christ, may in His own good time receive you into His kingdom, and greet you with the "well done, good and faithful servant," is, and ever shall be, the prayer of your devoted friends.

The address was accompanied by a purse containing 160*l.*

Mr. FOWLER, on behalf of the Queen-square Congregational Library, next presented Mr. Hood with six beautifully bound volumes of Mrs. Jameson's "Sacred and Legendary Art," accompanying the presentation with a few appropriate remarks.

The Rev. E. P. HOOD then addressed his friends in a touching speech, in the course of which he assured them that his decision had been made unselfishly, not because of an improvement in worldly considerations, but because he coveted a larger place, a position where his influence would be greater, and where organisations for work and usefulness could be conducted on a larger scale than here. Then, perhaps, his work in Brighton was done; perhaps someone would come who would be able to do more than himself, for he had not been satisfied with some parts of the work. It was, however, pleasant for him to be able to say that the material circumstances of the church had never been in a more prosperous state than at present, though when he first became the pastor all energy was crushed by the weight of a heavy debt. Their new church, too, was such a beautiful building that it ought to interest any-

one, and there were no difficulties surrounding them which might not be surmounted if they were united and faithful, for then they would go forward with success. He had sometimes been charged with not preaching the Gospel. In reference to this he might almost take the apostle's words and say he had determined to know only Christ. He was not much of an ecclesiastic, Christ was to him all in all. He did not disparage those men who seemed to be set apart to lay down the law on such things dogmatically, but inasmuch as he did not see it he could not declare it, and neither did it much matter when there were so very many earnest men in the work. But though they should still sometimes meet again, his present relation to them was to be dissolved, and so he must say,

Farewell my friends, farewell my foes,
My peace with these, my love with those.

He should pass from Brighton without one single irritable feeling towards anyone in the town. He now only had to thank them with tenderest, deepest, love.

After addresses from the Rev. J. Davies, late of Clapton, and the Rev. Dr. Hamilton (who said that the ministers of the town would greatly feel the loss of Mr. Hood), and the Rev. G. W. Robinson, a closing hymn was sung to the tune of "Auld Lang Syne." Mr. Hood has also been presented by the teachers of the Sunday-school with an address respecting the separation, and a handsome study-table.

The Rev. J. B. Bigwood has been compelled, through continued ill-health, to resign the pastorate of the Baptist Church, Harrow.

The Rev. Richard Bryer, late of Airedale College, has accepted the cordial and unanimous invitation of the Congregational Church, Driffield. He will commence his labours there on Sunday, April 6.

Mr. George Sadler, of Spring Hill College, has accepted the hearty and unanimous invitation of the church and congregation worshipping at Souter Gate Congregational Chapel, Ulverston, Lancashire, to become their pastor.

A REVIVAL MOVEMENT is going on in America, and the papers record large numbers of conversions in connection with the Methodist, Presbyterian, Congregational, and Baptist Churches, and considerable additions to their numbers. Here is a specimen of the reports—"From the church in Lancaster, Wis., comes the good news of 125 conversions. The Presbyterian church at Plainfield, N. J., received sixty-two members Sunday before last. In Bloomington, Ill., a great revival is in progress, under Mr. Hammond's ministry. Union meetings are held, in which Presbyterian, Baptist, and Methodist churches participate. Over 1,000 conversions were reported within the first ten days, among whom were many business men."

THE CONVENTION OF JAPANESE MISSIONARIES AND CHRISTIAN UNION.—A convention has been held of the missionaries belonging to all the Protestant bodies in Japan. A committee was appointed for the translation of the Scriptures, which recommended the Roman characters, as used by Dr. Hepworth in his dictionary, as likely to be adopted by the people instead of the Chinese characters. The convention adopted this resolution:—"Whereas the Church of Christ is one in Him, and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, do obscure the oneness of the Church in Christendom and much more in Pagan lands, where the history of the divisions cannot be understood; and whereas we, Protestant missionaries, desire to secure uniformity in our modes and methods of evangelisation, so as to avoid as far as possible the evil arising from marked differences, we therefore take this earliest opportunity offered by this convention to agree that we will use our influence to secure as far as possible identity of name and organisation in the native churches in the formation of which we may be called to assist, that name being called as Catholic as the Church of Christ; and the organisation being that wherein the government of each church shall be by the ministry and eldership of the same with the concurrence of the brethren."

WINCHESTER.—The Rev. W. H. Fuller is about to relinquish the pastorate of the Congregational church in this city, which he has held for ten years, seven of them as co-pastor with the late Rev. W. Thorn, and three as the sole pastor. It was resolved to present Mr. Fuller with some testimonial of the affection and respect of his congregation, and a meeting for that purpose was held on Tuesday evening, last week, in the British Hall, the room of which was beautifully decorated. After a tea-meeting, the Rev. Joseph Fletcher, of Christchurch, was called to the chair, and said that he held the Rev. Mr. Fuller in the highest esteem as a man who had pledged himself to do work which he had always endeavoured to accomplish, for his high mental qualities, and for the stores of knowledge of various kinds which he had amassed. It was not, always, however, that faithful and devoted service was recognised even in the church, and it was, therefore, more pleasing on the present occasion to witness the liberality of a congregation that could appreciate the man who had laboured amongst them for the long period of ten years. After speeches eulogistic of Mr. Fuller from the Rev. S. March, of Southampton, the Rev. W. Robertson, of Romsey, (who said he esteemed Mr. Fuller—he esteemed him as a friend, appreciated his intellectual good qualities), and admired the greatness of his attainments and the Rev. J. E. Flower, of Basingstoke, Mr. Drew, the Secretary of the Memorial Fund, stated that nearly all the members of the congregation had subscribed. The Chairman then in the name of the friends, presented Mr. Fuller with a purse containing fifty sovereigns, and Mrs. Fuller with a handsome sewing-machine. The gifts were suitably acknowledged by Mr. Fuller on behalf of himself and his wife. It was impossible, he said, for a minister to live so long as ten years in one place, without, as it were, taking root in it—impossible to identify his own best feelings and interests with those amongst whom he had laboured, and to leave that place without feeling how difficult it is to say "Farewell." His hope was that they may ever be one in spirit striving for the truth of the Gospel, that God might bless them in their homes and in their Christian associations and worship, and recompense them all for the love they had shown. The Rev. H. H. Carlisle, of Southampton, Mr. W. T. Warren, the Rev. D. W. Pennell (United Methodist), Mr. Frampton, and others, then spoke, after which the Chairman pronounced the benediction.

Correspondence.

OPENING MUSEUMS ON SUNDAYS.

To the Editor of the Nonconformist.

SIR,—As the *Nonconformist* professes to represent the "dissidence of Dissent," you will perhaps find room for an expression of dissent from the position taken up in your last week's issue on what is called the Sunday question. Consistency may be, as Emerson says, "the bugbear of little minds," but yours is the last paper in the world I should have expected to show its superiority to such littleness by turning round on its principles and giving them a slap in the face. How the Nonconformist can protest, and righteously protest, against the interference of the State in matters of religion, and at the same time talk of upholding a "great national policy" for compelling a certain observance of the Sunday, is a mystery and a surprise. The inconsistency is so startling, that to turn from one article to another is as if when drinking of a pure stream of water the mouth were suddenly filled with sand and gravel. Our faith in what a free religious life can do for a people must be poor indeed if we are afraid to let the Sunday stand on its own merits, but must seek to bolster up its sanctity by Acts of Parliament. There may be as much conscience in spending the Sunday in a museum as in a church; and we have about as much right to prevent the one or the other. Nonconformists must not shrink from carrying out their principles to their logical conclusions—*i.e.*, the absolute withdrawal of the hand of the State from religion in every direction. We must be prepared to stand by our principles alike when they are on the side of religion, and when they *seem* to be in opposition. If we are afraid to trust the mighty and unfettered spirit of the Gospel to do its own work in such a minor matter as the Sunday, then a full-grown Establishment in aid of religion is only a question of time and degree. I do not expect any great and immediate good to result from the opening of museums on Sundays; but surely it must be better that men should spend the day there than lounging at the corners of streets, or setting dogs to fight under a railway arch. Because "places of worship of every variety fail to draw the masses," therefore everything will fail to attract them. The logic is hard to see. At any rate, if a clear demand is made by any important section of the working classes for, as they conceive, the more attractive means of elevation to be found in museums and picture-galleries, Nonconformists ought not to cry out, "No; if you won't be elevated in our way, you shall not be elevated at all." As to the comparison of a continental Sunday, a great deal must be supplied to make it run on all fours. A national type of character and a national history and tradition must be altered, and the tide of a deep and growing sentiment must be turned before that is possible. And were it not so, I have yet to learn that far off possible and dreaded results will justify the violation of great principles *when we are confident of their truth.*

I am, yours, &c.,
J. W.

["J. W." seems to have mistaken our position. The basis of our article was that Sunday as regarded from the standpoint of the State, is simply a day of rest; that as respects the mode of observing that day, the State is absolutely neutral; but that if the State were to open national institutions on Sunday it would no longer be neutral. It is not a question whether there is as much conscience in spending the Sunday in a museum as in a church, nor of preventing either the one or the other. But our argument was that it would be highly inexpedient for the Government to use the machinery at its command for opening and keeping open museums on that day. The views expressed by "J. W." would seem to imply that he is fearlessly prepared to part with all the legal guarantees for a cessation from work on Sunday, though we hardly think that can be his meaning. If not, we fail to see the relevancy of his reasoning. We repeat that by acceding to Mr. P. A. Taylor's motion, the House of Commons would, in our view, be taking up a new and partisan position on the question, and recognising a new principle—a principle on which the opening of theatres and all places of amusement could be demanded. From the opening of theatres to the opening of shops is but a step. We prefer to remain as we are—to bear present "ills"—though we don't think they are very serious—rather than "fly to others that we know not of." To take a case in point—Bethnal-green Museum, which is at the doors of our working population in East London, is open till ten o'clock three nights in the week, including Saturday, when most working men leave work at two o'clock. Have our artisans such indubitable rights in the case, and such a devouring love of art and thirst for useful knowledge, that the Government is to be obliged to *employ* every Sunday a staff of officials, who also need rest, in order that workmen may or may not visit the museum on that day?—ED. *Noncon.*]

THE PLYMOUTH SCHOOL BOARD DISTRAINTS.

To the Editor of the Nonconformist.

DEAR SIR,—Will you allow me a few lines to express the feeling which a large number of your Plymouth readers share in common with the writer? It may not be known to all your readers that our town has a school board, numbering thirteen members, of which six are opposed to the 25th Clause, and seven in its favour, but at a recent election, keenly contested, the town declared itself in favour of undenominational teaching by a large majority, placing on the board Samuel Eliott, a member of the Society of Friends, a true Nonconformist, and pledged to oppose everything tending in the direction of denominational education. But, Sir, notwithstanding this fact, these seven men, led by the Vicar of St. Andrews, though knowing the large majority of their fellow-townsmen were opposed on principle to their views, determined to enforce the obnoxious clause, which thing they have to-day done, and summoned to appear before the magistrates something like one hundred men, who conscientiously object to the payment of the education rate on the ground that it embodies the principle of concurrent endowment. It is necessary to add that in *all* cases judgment has gone against these men, as of course was fully expected, and further that it only now remains for the law to take its course, and in this enlightened nineteenth century of which we hear so much, with its high moral tone, Christian spirit, and growing latitude, the houses of English Protestants, are to be entered and their property taken forcibly from them to pay for the support of views which the State itself has taught us to believe "rank heresy." These are things which ought to make earnest Christians and real patriots ask the question, "Ought these things so to be?"

Apologising for taking up so much of your valuable space.

Believe me, dear Sir, yours truly,
A PROTESTANT DISSENTER.

Plymouth, March 11, 1873.

P.S.—Amongst those who came before the magistrates to-day was one ex-mayor, an alderman, and several Christian ministers.

Imperial Parliament.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

In the Lords on Thursday, after Lord GRANVILLE had made a statement relative to the resignation of the Government, his lordship proposed that, in conformity with the usual practice, the House should adjourn till Monday. However, at the suggestion of Lord SALISBURY, the motion for the adjournment was withdrawn, in order that the discussion on the Marriage with a Deceased Wife's Sister Bill might be proceeded with.

Lord HOUGHTON thereupon moved the second reading of the bill, and observed that, though in this country the people were debarred from contracting the kind of marriages which the bill proposed to legalise, the inhabitants of almost every other English-speaking country were permitted to enter into them. In the name of common morality he called upon the House to pass the bill, and he referred to the number of petitioners in favour of the measure as a proof that there was a strong public opinion favourable to the alteration which he advocated in the existing law, adding that the rejection of the measure on the present occasion would by no means put an end to the agitation of the question.

Lord GAGE supported the second reading of the bill, and maintained that there was no pretence for the assertion that a prohibition of the marriages in question was to be found in Scripture.

Lord BEAUCHAMP moved as an amendment that the bill be read a second time that day six months, and asserted that a most lavish expenditure of money had been incurred in order to create a false appearance of public opinion in favour of the measure. He denied that this was a poor man's question, and believed the House would best serve the interest both of the poor and the rich by maintaining the existing law, which tended to the preservation of peace and purity in married life. A great objection to the bill was that, if it passed, it would place the law of the Church and the law of the State at antagonism.

Lord STANLEY of ALDERLEY supported the bill.

The Bishop of OXFORD said he was not aware of

a single nation in Europe where marriage law was the same as the bill would make the law in England. If the bill passed, the intelligible principle that the blood relations of a man's wife were his own relations would be swept away, and he entreated the House not to pass a measure which would inflict an outrage on morality, justice, and reason.

Lord O'HAGAN said the bill affected Ireland, and knowing it was not desired in that country he protested against its passing. The bill weakened the corner-stone of family life, and if there were no Christian tradition or religious prohibition in the case, he should still oppose the bill on social grounds. If the measure were passed, it would be impossible for the Legislature to rest at the point proposed by the bill.

Lord LIFFORD spoke in support of the second reading, and emphatically denied that the bill would open the door to other marriages of an objectionable character. The question mainly concerned the labouring classes, for there were numberless instances in the manufacturing towns of men left widowers with several children, and it was to such persons that the passing of the bill would prove a great boon. He adduced Roman Catholic testimony in favour of this bill.

The Bishop of RIPON observed that the more the matter was discussed and investigated the more persons would be led to the conclusion that the Divine sanction was not opposed to the contraction of the marriages in question: and that being so, it was impolitic to impose restrictions which were not imposed by the supreme law. He did not understand why it should be imagined that social evils would arise from the passing of the bill. It was the existing law which created immorality, as it induced, in many instances, people to live together in an unmarried state; and he consequently would give his vote earnestly and heartily in support of the bill.

The LORD CHANCELLOR said the bill destroyed the law, which was at present consistent and symmetrical, and did not attempt to settle the limits to which alteration should extend, while it ratified past breaches of the law, and so gave encouragement or an agitation in favour of further changes. If the House was prepared to go the length of sanctioning the bill, it could not stop short of the abolition of all restrictions on marriages of affinity. The Lord Chancellor dwelt forcibly on the evils in a social point of view which would result from the passing of the bill, and pointed out that it would impose restrictions on the freedom of intercourse in married life.

Lord KIMBERLEY, in supporting the bill, maintained that, whatever the law might say, a sister-in law could never have the same position as a blood sister, and he thought that this was a matter in which the feelings, and even the passions, of the persons favourable to a change should be attended to.

The House divided, and the bill was thrown out by 74 to 49. Their Lordships then adjourned.

THE MINISTERIAL CRISIS.

On Thursday the House of Commons was greatly crowded. At half-past four o'clock, Mr. GLADSTONE, who as he entered the House a few minutes before was loudly cheered by his followers, rose and stated in a few brief sentences that Her Majesty's Ministers, in consequence of the vote of Wednesday morning, have tendered their resignations, and that the Queen has been pleased to accept them. Under these circumstances he proposed that the House should adjourn until Monday, adding that if on that day a further delay should be required in the public interest he should not scruple to ask it.

Mr. CRAWFORD, who had a motion down for an Address to the Crown disapproving the Emmanuel Hospital scheme, asked how the Government proposed to redeem their pledge that he should be no worse off by making way for the great debate on Tuesday. The matter was urgent, he said, because the forty days allowed for expressing disapproval expired on Monday next. Mr. FORSTER replied that he intended to bring in a bill extending the forty days to four months in the case of all schemes against which notice of addresses to the Crown had been given.

After this Mr. OSBORNE, who rose at the far end of one of the back benches along with Mr. FORSTER, reverting to the crisis, complained of the scantiness of the information given to the House, and asked specially whom Mr. Gladstone had recommended the Queen to send for. This information, he asserted, the Minister was bound to give to the country. (Here there was a loud cry of "No, no.") At any rate, as the captain had run the ship aground, the House ought to know at once whether it was to be a real resignation or only a case of "As you were."

Mr. GLADSTONE, answering Mr. Osborne, said that the account he had given of the act of resignation was complete, and the information Mr. Osborne required related to a new chapter in the political history—that of the arrangements consequent on the resignation.

Mr. GILPIN informed the House that it had been his intention to move a general vote of confidence in Her Majesty's Government, and proceeded, amid some laughter, to read its terms, which, he said, had received the assent of many Liberal members, adding that he might yet feel it necessary to submit it to the House.

Mr. GLADSTONE then moved that this House do now adjourn, which was agreed to at once, after arrangements had been made for the sitting of committees. The House adjourned until Monday.

Both Houses reassembled on Monday, and there was a large attendance in each. The *Daily News* thus sketches the incidents:—"The front Opposition bench was crowded early after prayers, and on the Treasury Bench were Mr. Forster, Mr. Lowe, Mr. Bruce, Mr. Goschen, Mr. Childers, and, latest among these arrivals, Mr. Cardwell. At twenty-five minutes past four Mr. Disraeli, as is his custom on great occasions, entered from the doorway under the clock, and walked up the full length of the House in view of his supporters. An hon. member, perceiving him, saluted him with a vigorous 'Hear, hear!' but the cheer was not taken up, and Mr. Disraeli sat down in a cold and noticeable silence. It appeared, however, as if hon. members on the Conservative benches were not on Monday in a humour for cheering, for presently Mr. Bentinck, whose appearance last Thursday was hilariously hailed, walked in, and was permitted to take his seat without any demonstration. Exactly at half-past four Mr. Gladstone came in, his entrance being announced before he emerged from behind the Speaker's chair by the loud cheers of his supporters—cheers which seemed the echo of the boisterous popular reception the right hon. gentleman had a few minutes previously met with as he walked across Parliament-yard, arm in arm with Lord Halifax, on his way to the House. The half-hour was striking as the Premier took his seat, and, rising again immediately, he, somewhat breathlessly, announced that on Sunday evening, 'whilst spending a day in the country,' a message had reached him from the Queen, the purport whereof had led him to abandon any expectation that 'the party in Opposition' could construct a government at the present crisis. He had taken the necessary steps to ascertain how far his colleagues would be willing to resume office, and, with the view of perfecting his arrangements, he had to ask the House to consent to a further adjournment till Thursday. The Premier being reseated, Mr. Disraeli slowly approached the table amid a cheer, which, perhaps, was slight because those who raised it were afraid of losing a word of the communication about to be made to the House. Speaking in a subdued, conversational tone, Mr. Disraeli observed that he might naturally feel desirous of offering some explanation in reply to Mr. Gladstone, but he was content to sink his personal feeling in consideration of what was best for the country. He, however, begged to state, 'in a distinct manner,' that when on Thursday Her Majesty sent for him and asked him to take office, he informed her that he was quite prepared to form an Administration that would leave nothing to be desired; 'but'—and here Mr. Disraeli made his manner more 'distinct' by a strong emphasis of tone—'I added that I could not undertake to do so in the present House of Commons, and from that position I have never for a moment departed.' This said, Mr. Disraeli sat down, and Mr. Gladstone courteously pointed out that he had not mentioned what had taken place on Thursday; but had merely said that 'last evening, when he was spending a day in the country, he had received,' &c. Mr. Crawford next rose, and offered some remarks; but it was only when Mr. Forster, assisted by cries of 'Order, order,' replied, that above the din of conversation it became apparent that the hon. member for London had been asking some question touching the pledge given by the Government about the Emanuel Hospital resolution, with which Mr. Forster satisfactorily dealt by renewing his promise to bring in a bill in order to give Mr. Crawford the facilities required. Thereupon the House adjourned till Thursday, leave being given for committees to sit in the interval."

"Mr. Gladstone remained upon the Treasury Bench for nearly ten minutes after the House had adjourned, chatting for the greater portion of the time with Sir George Grey, but frequently interrupted by the greetings of the hon. members passing out—Mr. Newdegate's shake of the hand being peculiarly impressive, not to say solemn. The Premier was waiting, with some four or five score others, for the opening of the House of Lords, where Lord Granville was expected to make a statement. Thither, at five o'clock, hon. and right hon. members trooped, crowding the bar, filling the galleries, and thronging the space in front of the steps of the Throne. The attendance of Peers at the moment when 'strangers' were admitted was hardly above the average—Lord Granville, in earnest conversation with the Duke of Cambridge, having sole possession of the Treasury Bench, and Lord Chelmsford representing for the moment the Opposition. Later, Lord Halifax took the seat vacated by the Duke of Cambridge; the Earl of Kimberley, who had entered with Mr. Gladstone, leaving him in the space reserved for Privy Councillors near the throne, seated himself on the other side of Lord Granville, and before a quarter-past five the Government Bench was full. The Duke of Richmond and the Earl of Derby stood by the rails before the Throne talking to Mr. Gathorne Hardy, and when they retired to take their seats on the bench where the Marquis of Salisbury and other noble lords had joined Lord Chelmsford, Mr. Horsman made up, with Mr. Ward Hunt and the right hon. member for Oxford University, a fresh conversational trio. To the right of the Throne, where the Liberal members of the House of Commons most did congregate, were, amongst others, Mr. Forster, Mr. Chichester Fortescue, Mr. Glyn, Sir Henry Storks, Mr. Ayrton, and Mr. Winterbotham. Surrounded by these, in the bend of the rail, under the unlighted candelabra, sat the Premier, with hand to ear, listening to the statement in which Earl Granville briefly announced that Mr. Gladstone had consented to resume office, and to the declaration of the Duke of Richmond which followed, that on Thursday evening Mr. Disraeli would make a statement of the circumstances which had resulted in that determination."

THE LATE MINISTERIAL CRISIS.

The prominent incidents relative to the Ministerial crisis are sufficiently told elsewhere. On Thursday Mr. Gladstone waited on the Queen at Buckingham Palace to tender the resignation of the Government, and on the same day Mr. Disraeli was sent for. After consultation with his friends, he waited upon Her Majesty, and stated his reasons to Her Majesty for declining to undertake the responsibility of forming an administration. This resolution was strengthened by the arrival of the Earl of Derby from Italy, with whom Mr. Disraeli had an interview on his arrival. On Saturday morning Mr. Gladstone had an interview with Her Majesty at Buckingham Palace, and afterwards, in company with Mrs. Gladstone, took his departure to Cliefden, on a visit to the Marquis of Westminster. On Monday he again saw the Queen, and consented to resume office.

The *Observer* states that, if it is not misinformed, representations were made by influential members of the Conservative party, to the effect that the interests of the party would be more effectually promoted at the present moment if Lord Derby were to assume the Premiership. Under these circumstances, Mr. Disraeli, after consultation with Lord Derby, decided that it would not be desirable to form a Conservative Government at the present moment.

The German Ministerial papers are highly gratified with the defeat of Mr. Gladstone, whom they represent as vainly striving to please the Ultramontanes by useless compromises. England, they say, who but recently declined to join with other Powers in common action against Ultramontanism, and whose leading Minister regarded the new ecclesiastical legislation of Prussia as arbitrary and unjust, at length perceives the necessity of combating a party hostile to all Governments alike. The *Spener Gazette*, in an article discussing the Ministerial crisis in England, deduces from it two lessons. The first is that no secular Government can with impunity make concessions to the spirit now prevailing in the Catholic Church, for it scoffs at tolerance and derides equality. It is determined to rule and to bring its adversaries under its feet. The second fact, and one specially applying to England, is that for the first time in the Parliamentary history of England, the Catholic party has turned the scale in a conflict between two Protestant factions; henceforth, therefore, the English Parliament will have also to reckon with that party. The *North German Gazette*, commenting upon Mr. Disraeli's speech during the debate upon the University Bill, says it doubts whether Mr. Disraeli, notwithstanding his having been requested to form a Cabinet, is really the coming man. It believes that English policy has now arrived at a turning-point with regard to Ultramontanism, and it agrees with the view that Rome scarcely thinks of aught else but supporting the hierarchy of every country against the authority of the State, and that Rome has forgotten the art of yielding in order to gain its ends.

M. John Lemoinne, in the *Journal des Débats*, referring to the recent vote, says that the defeat of Mr. Gladstone is due principally to the influence of the Pope. "From the palace," says M. Lemoinne, "which he calls a prison, the Pope has just shaken the most solid Government in Europe, and overthrown the greatest Minister England ever had."

"Scrutineer," in the *Times*, gives an analysis of the division list on the Irish University Bill, to disprove the assertion that Mr. Cardwell's speech alienated the Roman Catholic vote without securing the English and Scotch Liberals. Certainly he cannot be said to have succeeded. The names and numbers show that Government was defeated by a combination of the regular forces of the Opposition with a large number of Irish and a small number of English and Scotch Liberals. The thirty-five of the former were mainly Roman Catholics, and we have the express assurance of one of them—Mr. O'Reilly—on the last night of the debate that "he and several hon. members who shared his opinions had been prepared to support the second reading of the bill until they heard the speech delivered by the Secretary of State for War." But it will be seen that the co-operation of the Irish Catholics alone would not have sufficed to turn the tide against the Government when we consider the narrowness of the majority actually obtained. For this purpose a small number of English and Scotch Liberals were required, and they were found. If the eight English and Scotch Liberals who voted against the Government had voted either with them or abstained from voting, the Ministry could not have been put in a minority, and there would have been no Ministerial crisis.—*Pall Mall Gazette.*

The same writer remarks that not one Nonconformist Liberal member either voted or paired against the Government. This is not strictly accu-

rate. Mr. W. Shaw, M.P. for Bandon, whose name appears among the "Noes," is a member of the Independent Church in Cork; but, then, Mr. Shaw is subject to influences which English and Scotch Dissenters are not.

The following are the forty-five Liberal members who voted against the Government:—

35 Irish.		8 English.
Agar-Ellis, L.	Herbert, H.	St. Lawrence, Lord
Brady, Dr.	MacEvoy, E.	Stacpoole, Captain
Blennerhassett, R.	MacMahon, P.	
Browne, G.	Murphy, N.	Akroyd, E.
Bryan, G.	O'Brien, Sir P.	Fawcett, H.
Callan, P.	O'Conor Don	Foster, W.
Cogan, W.	O'Connor, D.	Herbert, A.
D'Arcy, M.	O'Donoghue, The	Horsman, E.
Dease, E.	O'Reilly, M.	Peel, Sir R.
Digby, K.	O'Reilly-Dease	Torrens, W. M.
Ennis, J.	Power, J.	Whalley, G.
Esmonde, Sir J.	Redmond, W.	
Fagan, Captain	Ronayne, J.	2 Scotch.
Gray, Sir J.	Shaw, W.	Aytoun, R.
Guest, M.	Sherlock, Serjeant	Bouverie, E.
Henry, M.	Smyth, P.	
	Synan, E.	

Of the fifteen Irish members who voted for the Government, eleven are Protestants, four Roman Catholics. Of the thirty-five Irish members who voted against the Government, nine are Protestants, twenty-six are Roman Catholics. Of the nine Irish members who did not vote, five are Protestants, four are Roman Catholics. Of the Liberals absent nine are Irish, two are Scotch, seven are English—viz., Colonel Anson, Edmund H. Burke, Montagu Chambers, Lord E. Fitzmaurice, Sir T. Lloyd, P. A. Taylor, Sir J. Trelawny. The two Scotch absentees were—R. Macfie, W. Maxwell.

Mr. P. A. Taylor, one of the members for Leicester, having given much offence to a large number of his constituents through having left the House of Commons immediately before the division took place on the Irish University Bill, wrote to an inquirer at Leicester:—"You seem surprised that I did not vote for the Government in Tuesday's division, and ask where was my loyalty to Gladstone and the Liberal party. I evinced what loyalty for the Government is in me by refraining from voting against their wretched bill. Vote for it I could not, because it was bad—a vicious attempt to conciliate the Romish hierarchy. . . I very seldom vote that black is white for the sake of a Government."

The Irish national journals generally express their satisfaction at the fall of the Government. The *Nation* advocates the closest union of priests and people. The *Weekly News* considers it of little moment which Government is in office, if Ireland be refused her right to an independent Legislature.

THE GLADSTONE ADMINISTRATION.

(*From the Daily News.*)

The existence of Mr. Gladstone's Cabinet dates from the 2nd December, 1868, on which day Mr. Disraeli resigned office. The Administration has, therefore, continued four years three months and eleven days. During that time changes have been made in the tenure of the following posts in the Cabinet: Lord Chancellor, Lord Privy Seal, Foreign Secretary, Colonial Secretary, First Lord of the Admiralty, Chief Secretary for Ireland, President of the Board of Trade, and President of the Local Government Board. The Ministers who remained undisturbed in their offices were the Premier, the Lord President of the Council, the Home, War, and Indian Secretaries, and the Chancellor of the Exchequer. The Cabinet, at its formation, consisted of fifteen members, but for nearly three years the number has been increased to sixteen. This is explained by the fact, that, while the Postmaster-General has since been excluded, the Chancellor of the Duchy of Lancaster and the Vice-President of the Council have been taken in.

Mr. Gladstone's Administration has had a life far above the average of those which have been called to the councils of the Sovereign since the commencement of the present reign, in June, 1837; for within that period twelve Governments have ruled in Downing-street. Lord Melbourne, who was in power at the time of Her Majesty's accession, held office until September, 1841; Sir Robert Peel, until June, 1846; Lord John Russell, until February, 1852; Lord Derby, until December of the same year; Lord Aberdeen, until February, 1855; Lord Palmerston, until February, 1858; Lord Derby, until June, 1859; Lord Palmerston, until October, 1865; Lord Russell, until June, 1866; Lord Derby, until February, 1868; Mr. Disraeli, until December of the same year; and Mr. Gladstone until March, 1873. The average duration of the eleven Administrations of Queen Victoria's reign, which held office previously to December, 1868, was barely two years and a half.

TO THE SNOWDROP.

Into the bleak air, from the cold, dark earth,
Like a pure spirit that hath lost its way
To Heaven, escaping from its cell of clay,
Thou comest—the year's first and loveliest birth!
Smiling thou comest, like the innocent mirth
Of childhood in a prison-house, that makes
The stone walls stonier, or as one that takes
His full in dreams, wreck'd on a land of dearth.
Smiling thou comest, pointing to the sky,
But soon thou droopest low, as if with pain,
And soon thy beauty fades and thou art dead.
As if upon the world's great agony
Thou did'st look once, but dared not look again:
Thou comest unto life and lo! 'tis death instead!

March, 1873. W. K.

THE EDUCATION ACT.

DISTRESS WARRANTS AT PLYMOUTH.

The hearing of the summonses against those ratepayers of Plymouth who refuse to pay the school board rate on the ground that the money would be appropriated in part to denominational teaching, took place in the Guildhall on Wednesday. Several animated scenes took place, chiefly in consequence of the ill-disguised hostility of the magistrates' clerk. The majority of the objectors were Nonconformists, including five ministers, two aldermen, six town councillors, two members of the school board, and others connected with the public bodies of the borough. The magistrates on the bench were—Mr. W. Luscombe (presiding), Mr. H. Brown, and Major Trist; and Mr. J. W. Matthews, clerk to the board of guardians, attended to uphold the validity of the rate, but that was not questioned. The following is from the *Western Daily Mercury*:—

The first case called on was Samuel Eliott, who was recently, by the undenominational vote, elected to the vacancy in the school board caused by the resignation of the Chairman, Mr. Serpell, upon this very question. Mr. Eliott is also a member of the town council, and he was summoned for 2s. 10d., the rate upon his private residence in Trafalgar-street.—The Clerk: Why don't you pay it?—Mr. Eliott: I object to pay it, because of the partial appropriation of the rate for denominational teaching.—The Clerk: Any other objection?—Mr. Eliott: No other objection.—The Clerk (to the Bench): That's no reason for not paying. You'll make the usual order, I suppose?—The Chairman: We have no power but to make the legal order for payment.—The Clerk: A distress warrant to issue in default?—The Chairman: Yes.

Robert Coad Serpell, Richard Harvey Daw, and Samuel Serpell, corn-merchants and biscuit-manufacturers, were next called on, the amount due in their case being 12s. 6d. and 7s. 3d.

Mr. Serpell, the late chairman of the school board, an ex-mayor of Plymouth, and a member of the town council, asked for his reasons for not paying, said: I have felt it my duty to object to the rate, because it embodies the principle which I objected to when I refused to pay church-rates. The principle of concurrent endowment is continued in the Act of Parliament which empowers the levying of the rate. A portion of the rate so collected would be used for the teaching of what the Church of England denounces as heresy and false doctrine. It is not a religion which I believe to be the religion of the Bible, and therefore I refuse to pay the rate. (Applause.)

The Chairman: No, no. I won't have any noise. That is quite out of place here. Let it be understood we are here simply to administer the law. We have our own sympathies, and wish to go on without any disturbance of any kind. I am quite sure the gentleman before me does not approve of any disturbance. This is not a debating society.

Mr. Serpell: I was not aware that any demonstration would have been made, and I wish simply to say that I am not objecting to the education of the classes for whom the Education Act, 1870, was principally intended. I rejoice in the passing of that measure, but I believe that the immutable principle of justice of law that we should do to others as we would be done unto can be inculcated in our schools without the introduction of denominational religion, and I believe that a time will come when the Act will be altered to that effect. Until then, whether it is once a year or once every quarter I am required to pay the rate, I—it would be wrong to say here I will not, but I say I cannot.

Mr. S. Serpell wholly sympathised with the views of his father, and enunciated the same principles independently of him.

The Chairman: The magistrates have no alternative but to make the usual order.

The Clerk: Do you wish us to go on, and issue a distress warrant, Mr. Serpell?

Mr. Serpell: Yes.

Other cases were then held, including those of Mr. Luke, town councillor, the Revs. — Whittley and Chas. Croft (Congregationalists), R. Lewis (Baptist), F. E. Anthony (Congregationalist), and T. W. Freckelton, besides a number of laymen. Mr. Croft, Mr. Serpell, and Mr. Anthony expressed regret of the remark of the clerk as to his desire "to get rid of the conscientious gentlemen," and the clerk disclaimed any desire to hurt anyone's feelings. In reply to one who said the school board misrepresented the feelings of the town,

The Chairman thought after what had transpired that it was trifling with the bench to reopen a question of that kind. If they could question the legality of the rate, the bench would hear them; but they could not allow personal feelings introduced into a matter of public duty. This was a court of law and not of moral. ("Hear, hear," and laughter.) It was a perfunctory duty they had to perform, and this was not the arena for discussing all those objections very properly entered into in Parliament and other places. Something was due to the bench, who were not present for their own pleasure, but to discharge a public duty courteously, and as far as they could kindly to their neighbours. Mr. Thomas Nicholson, Town Councillor, against whom an order had been made in his absence, said if he had been present he should have said the rate was iniquitous, impolitic, and unjust—("Hear, hear," and applause)—and that the school board would soon find out. About forty distress warrants were then issued, and in carrying them out the constables will distrain on the goods of the parties.

The London School Board discussed on Wednesday a report recommending various amendments in the Industrial Schools Act, and appointed a deputation to wait upon Mr. Forster on the subject. The question of the remission of school fees on account of the poverty of parents was introduced by the Rev. John Rodgers, who moved the remission of the fees in forty-one specified cases. After a long discussion the proposal was agreed to, an amendment to reject some of the cases being negatived by twenty-two to fourteen. The debate on the motion of Dr. Angus for the gradual increase of school fees, was further adjourned.

Rochdale.—The school board of this town have held a special meeting to consider the decision of the Town Council, which by a large majority passed a resolution expressing "an insurmountable objection to the payment of public moneys to schools managed by religious bodies only, and earnestly requests the school board to agree that no part of the money now required by the precept shall be paid for fees in such schools, so that the council may be able to pass the order for their precept." At the meeting of the board this policy was condemned at great length by the chairman (Mr. Edmund Ashworth), and Colonel Nield, and justified by the vice-chairman (Mr. Petrie, jun.) and Mr. Rushworth. Eventually the following resolution was carried:—"That this board regards the resolution of the Town Council as an attempt to dictate the manner in which the board shall discharge the responsibilities devolved upon it by the ratepayers, and tantamount to a refusal to honour its precept for 500*l.*, duly sealed, signed, and issued on the 30th of January last; and therefore directs the clerk to call an extraordinary meeting of the board, for the purpose of instructing the legal adviser of the board to make an application to the Court of Queen's Bench for a *mandamus* to compel the Town Council to honour the precept." The resolution was carried against the votes of the two gentlemen referred to.

The Scotch Education Act.—Scotland (says the *Daily News*) is just now enjoying the pleasant excitement of beginning operations under the Education Act of last year. The Scottish Education Board has commenced its sittings in Edinburgh, and is busily engaged in settling the area of educational districts, and turning the revised code into something less offensive to the pride of Scotchmen than the successive editions of that remarkable document have hitherto been. The school board elections are going on all over the country, and the spirit of sectarianism, though not entirely absent, is considerably more subdued than it was among ourselves. This may be owing to the fact that only minute differences divide the contending factions in Scotland; but we are inclined to see in it an easy working of an act which, instead of localising intolerance and making it chronic as the English Act does, leaves comparatively little room for denominationalism to occupy. In Edinburgh five committees have published lists of candidates. Four of these committees, representing the Episcopal and the three Presbyterian Churches respectively, insist on Bible and Catechism being taught in the public schools, in the belief, no doubt, that these are subjects about which there cannot possibly be any difference of opinion. The National Education Association, on the other hand, has published an extremely well-conceived resolution, the chief points of which are the relegation of religious teaching to religious teachers and the maintenance of the independence and efficiency of the secular schoolmaster. It appears that there is yet another party in Edinburgh which is not satisfied with any of the committees—which finds the Catechism too much, and nothing at all too little, and takes its stand on the Bible alone. This party too has determined to publish a list of candidates; and if the new School Board for Edinburgh fail to represent all varieties of religious opinion within the city, it will not be for want of previous organisation. The smaller districts, according to the returns already published, have been wonderfully successful in avoiding contested elections, and in one case this happy result has been attained by the simple expedient of excluding ministers of all denominations. The parish which has set this striking example to the nation deserves to be named with respect—it is the parish of Balfron. Female voters continue to come in large numbers to the poll, and for Lanark a lady candidate has been elected.

LAND TENURE REFORM ASSOCIATION.

A large and enthusiastic meeting was held last evening at Exeter Hall, in support of the objects of this association. Mr. John Stuart Mill occupied the chair, and was supported by Mr. J. Howard, M.P., Mr. Barclay, M.P., Mr. Illingworth, M.P., Professor Thorold Rogers, Mr. Joseph Arch, Col. Ouvry, Professor Hunter, and Messrs. F. Pennington, J. H. Levy, Cremer, Mottershead, Sir J. Bennett, J. Baxter Langley, Bradlaugh, Odger, Shackleton, Hallett and others.

Mr. Mill was enthusiastically received, and in a remarkably clear speech, delivered without any hesitation or breaks, invoked the assistance of the meeting in the efforts of the association for reform in the laws of land tenure. They held that land—in which term they included mines, and the whole raw material of the globe—was a kind of property differing from any other, and that the rights of the owners of it were different to the right of those who had themselves acquired property by their own labours. The landowner is a monopolist, and should only be allowed to exercise his monopoly at the discretion of the State for the general good. They were of opinion that the time had come when the State should re-assert this right, correct the abuses of property, and adapt it better to the wants and interests of the com-

munity at large. If the nation should not repossess itself of all private lands, subject to a just compensation, they maintained that at least no further appropriation of lands, which are not yet private property, should be permitted. They protested also against any more Acts of Parliament dividing the common lands of the country among the neighbouring landlords. They also maintained that the ownership of land did not entitle the owner to the increase in its value caused by the mere increase of public prosperity. Their programme was then, first, on more land to become the private property of individuals; secondly, taxation on the land to give the benefit of its national increase of value to the nation. Mr. Mill proceeded to consider these two points at length, and his argument was listened to with great attention throughout. The first resolution, moved by Captain Maxse, R.N., expressed strong condemnation of the practice of dividing common lands among the neighbouring landlords; stated that all such lands should either be cultivated for the benefit or left open for the enjoyment of the whole population; and asserted that lands belonging to the Crown or to public bodies should not be suffered to pass into private hands, but should be placed under the control and management of public authorities, and administered for the general interest of the community at large, and the labouring classes in particular.

Mr. CHARLES COX, J.P., of Derby, seconded the resolution, and in doing so avowed himself to be a discontented man. He was discontented because of the burden of taxation, because one in ten of the population of this country were paupers, because in one year there were 90,000 criminals in our gaols, because of the famine fever in our towns, and the privations amongst the agricultural labourers. Many of these evils, he believed, were owing to our bad land laws.

The resolution was supported by Mr. JOSEPH ARCH, who was enthusiastically received, and some amusement was caused by his taking off his short pea-jacket before commencing to speak. He spoke with much earnestness of the encroachment of the landlords and the inability of those who suffered by them to successfully resist them. Valuations of land by the landlords resulted in increased rent to the farmer, and they in their turn threw the burden on the labourers' backs. The Labourers' Union would not stop until they had secured the franchise and placed themselves in the position of men.

The resolution was carried unanimously, and Professor THOROLD ROGERS proposed the next one:—

That in the opinion of this meeting the proper cultivation of the soil, and the material progress of those who are employed thereon, are greatly impeded by artificial restrictions, as represented by the existing laws of primogeniture and entail, and by the present costly and cumbersome system of transfer.

The resolution having been seconded by Dr. HUMPHREY SANDWITH,

Mr. SHACKLETON HALLETT (barrister) moved an amendment, to the effect that no scheme of land reform could be of lasting benefit which did not give to the State exclusive property in the land; but although he had evidently made up his mind to deliver an oration, it being now late, the meeting became too impatient to listen to it, and he gave place to Mr. GEORGE SHIPTON, who seconded the amendment in a short and effective speech, which was well received. On a show of hands, however, the amendment was declared by the chairman to be negatived, and the original motion was carried by a majority of the meeting. The third resolution—

That any increase in the rent of land not owing to the labour or capital of the owner should be subject to special taxation for the benefit of the State.

was moved by Professor HUNTER, seconded by Mr. HOWARD EVANS, and carried *nem. con.*

Mr. ILLINGWORTH, M.P., proposed a vote of thanks to the Chairman, and said, amid much cheering, that if the Liberal party wanted a programme the land question and the disestablishment of the Church were two great questions which should unite them. Colonel OUVRY seconded, and the motion was carried unanimously with cheers.

Photographs of the "Sailor's Friend," Mr. S. Plimsoll, are now plentifully visible in the windows of the London print shops.

THE GALLERY OF ILLUSTRATION.—Mr. and Mrs. German Reed's varied entertainments continue to attract crowded audiences. Their present *pièce de résistance*, "Happy Arcadia," Mr. Gilbert's quaint and lively operatic comedy, is about to be withdrawn after a run of about 130 nights, and to be replaced by a new composition, which we doubt will obtain equal public approval. "Happy Arcadia" will therefore be presented for a few more nights only. The present programme also includes Mr. Corney Grain's descriptive song "All abroad" (which judging from the temper of the audiences we have seen, has all its pristine freshness) and the laughable fishing piece, called "Very Catching." The work got through in one representation by the small company at this place is really wonderful, but then they are quite *au fait* at it, and thoroughly disciplined. There is no place of amusement in which a leisure hour can be better spent by those who crave lively recreation or have musical tastes, then the Gallery of Illustration, where Mr. and Mrs. German Reed rule with so much benignity and brilliancy.

Epitome of News.

Her Majesty held a *levée* at Buckingham Palace on Wednesday, and a drawing-room on Friday. On the latter occasion the Queen wore a black silk dress with a train, trimmed with crape and jet, and a jet diadem over a long white tulle veil trimmed with black tulle. Her Majesty also wore jet ornaments, the Riband and the Star of the Order of the Garter, the Orders of Victoria and Albert and Louise of Prussia, and the Saxe-Coburg and Gotha Family Order.

Her Majesty, accompanied by Princess Beatrice, returned to Windsor Castle on Saturday afternoon, from Buckingham Palace.

Sunday being the anniversary of the death of the Duchess of Kent, the Queen and Princess Beatrice visited the mausoleum of the duchess at Frogmore in the morning. By Her Majesty's command the mausoleum was opened between the hours of twelve o'clock and half-past four p.m., to enable the ladies and gentlemen and servants of the household to visit the tomb.

On Saturday evening the Prince of Wales was admitted to the freedom of the Goldsmiths' Company, and was afterwards entertained at a banquet, a distinguished company having been invited to meet his royal highness. Mr. George Matthey, Prime Warden of the Company, presided.

The Duke of Edinburgh dined with Mr. and Mrs. Gladstone on Wednesday. Among the guests were the Archbishop of Canterbury and Mrs. Tait, the Duke and Duchess of Cleveland, and the Earl and Countess Granville. Mrs. Gladstone afterwards had a reception.

According to a variety of reports, the preliminaries of a marriage contract have been arranged between the Duke of Edinburgh and the Grand Duchess Maria Alexandrovna, only daughter of the Emperor of Russia, who is in her twentieth year and will inherit the large fortune of her mother, the Empress Maria.

Prince Arthur has arrived in England from Italy. He reached Dover on Saturday afternoon.

Sunday was the seventeenth birthday of Prince Louis Napoleon, but in consequence of the recent death of the Emperor there was no celebration at Camden Place. There was a large number of visitors at Chiselhurst Roman Catholic Chapel, who had hoped to see the Empress and her son, but neither was present at the service.

On Monday afternoon the young Prince Louis Napoleon arrived at Oxford on a visit to Prince Leopold.

It is stated that the Queen has been pleased to create Lord Portman a Viscount for his services during thirty-five years in the management of the Duchy of Cornwall.

Mr. W. E. Baxter will be appointed a member of the Privy Council, in well-deserved recognition of his Parliamentary and Administrative services.

Mr. Knatchbull-Hugessen, Under-Secretary of State for the Colonies, will be called to the Privy Council, in recognition of much good work done in his present and other offices.

Monday night's bulletin respecting Count Bernstorff states that his strength is fairly maintained, and his condition more easy.

It is stated that Mr. Plimsoll has received a very kindly-worded letter from Her Majesty, thanking him for his book, "Our Seamen: an Appeal," and wishing him success in his endeavours to benefit them.

Lady Charles Ker, says the *British Medical Journal*, has made a singularly happy and complete recovery from her most serious injuries. Sight, hearing, memory, are all restored. She is now able to walk, and, with the exception of occasional head pains, there is no complaint.

The *Gazette* announces the appointment of Mr. John Pope Hennessy, C.M.G., to be Governor and Commander-in-Chief of the Bahama Islands. The *Gazette* also announces that Mr. Francis Dillon, Speaker of the House of Representatives of New Zealand, is to be created a Knight of the United Kingdom.

The *Sporting Gazette* says that the Maharajah Dhuleep Singh has recently been elected a member of the Carlton Club.

St. Patrick's Day passed off peaceably in Liverpool, the evening (Monday) demonstrations having been confined to concerts and balls for charitable and national objects. There was a concert and ball at the Cannon-street Hotel on Monday night, under the auspices of the London Irish Home Rule Association. Sir George Bowyer, Mr. John Martin, M.P., and Mr. Delahanty, M.P., took a prominent part in promoting the engagements of the evening.

A number of Birmingham milkmen have been fined in small sums for selling milk mixed with water.

Samuel Allen, a blacksmith at Stoke Railway Works, and clerk at Bucknall Church, near Hanley, has just recovered the lost deeds of a family estate, that of Ubberley Hall, near Hanley, the present value being 70,000*l.* The Allen family had possessed the estate in the male line from the time of the Conquest till 100 years ago, when the deeds were lost, and from the lack of them the family were dispossessed in 1828.

A maid-servant at a farmhouse near Ilfracombe has shot a workman who was employed in repairs to the kitchen wall. He had placed a gun out of his way; and she, in sport, had pointed the piece at him, with that result which has been so often and so unavailingly cited as a warning. The man, though dangerously hurt, still lives.

The ship Caranjah, with plant, materials, &c., for Tasmania, and 310 labourers to supply the loss from the sinking of the Northfleet six weeks ago, engaged by Messrs. Edwin Clark, Punchard, and Co., for work on the Tasmanian Main Line Railway, was to leave Gravesend on Saturday.

A verdict of 2,500*l.* has been taken by consent in the case of "Tunbridge against the Great Eastern Railway Company." The plaintiff was seriously injured on a journey from Norwich to Great Yarmouth, and claimed 5,000*l.* damages. The suit was compromised for half that amount.

On Sunday a pastoral letter from Archbishop Manning was read in the Roman Catholic places of worship in the diocese of Westminster, in which the archbishop counselled the observance of St. Patrick's Day in sobriety and with devotion, and warned the faithful against the abuse of intoxicating liquors.

Eleven situations for junior counterwomen being vacant at various metropolitan Post-offices, intimation of the same was given through the usual channels, and candidates were directed to apply personally at the offices of the Civil Service Commissioners on Tuesday and Wednesday morning last. In response to the advertisement it is variously computed that on Tuesday about 1,500 applicants attended. The steps and courtyard of the offices of the commissioners were blocked, and locomotion to and from the offices and through Cannon-row itself was for a time, notwithstanding the united exertions of several policemen, completely at a standstill. On Wednesday there were some 500 more. It is said that the commissioners did actually examine for these eleven vacancies over 1,000 candidates.

Two women leaped from London Bridge recesses into the Thames last week. One of them at once disappeared; the other was picked up by a boatman, but was found to have received injuries, from the effects of which she lies in a precarious state.

A Coventry butcher has died from the effects of a kick in the stomach from a sheep which he was in the act of killing.

The matron of Ipswich Gaol has been presented with a pair of white gloves, in token of the fact that no female prisoner is to be arraigned at the Suffolk Quarter Sessions.

A burglar who was sentenced by Mr. Justice Brett, at the Maidstone Assizes, to seven years' penal servitude, offered to toss the Bench whether it should be fourteen years or nothing.

A hippopotamus, intended by Governor John Pope Hennessy for the Dublin Zoological Gardens, is dead. It was brought over in an ailing condition; and, notwithstanding every care, it died in half an hour after its arrival at the gardens. The body will be preserved in the museum of Trinity College.

The will of Napoleon the Third has been proved in England, as one of our (*Pall Mall Gazette*) foreign correspondents informs us. His personal property is sworn at under 120,000*l.*, and this he leaves to the Empress without reserve. To the Prince Imperial there is only one bequest, we are told—the Imperial Crown.

An official intimation has been received at Devonport that the Autumn Manœuvres will this year take place on Dartmoor.

On Thursday last one of the heaviest snowfalls ever observed in March, occurred in the West Riding of Yorkshire, but the snow soon melted.

A large central committee is being formed in London, with branches in all the principal provincial towns, for the purpose of pressing the Government to accept Mr. Plimsoll's bill to prevent the overloading of vessels, and the sending of unseaworthy vessels to sea. The first of a series of meetings in support of the bill will be held in Exeter Hall on Saturday, the 22nd inst., at which Lord Shaftesbury will preside; Mr. Plimsoll will be one of the speakers.

There is a new work by Bishop Colenso in the press, entitled "Lectures on the Pentateuch and the Moabite Stone; with Appendices containing—I. The Elohistic Narrative; II. The Original Story of the Exodus; III. The Pre-Christian Cross."

AERONAUTICS.—An adventurous American aëronaut, Professor Donaldson, intends this summer to cross the Atlantic to Ireland in a large balloon. The machine will weigh about 2,000lb., will contain 268,000ft. of gas, with two small reservoirs to provide against leakage, and an electrical arrangement for light. The professor calculates to accomplish his trip in from seventeen hours to two days and a half, and intends, if the experiment proves successful, to establish a balloon mail and passenger line round the world.

ADVERTISING FOR A PHILOSOPHER.—From the following advertisement, which appears in one of the American newspapers, it would seem that the philosopher has far more chances of useful employment in the United States than in England:—"Wanted.—A young man who has had experience in thinking-up reasons why a man should subscribe to our new chromo and take in our newspaper; also why our chromo is the best chromo; also why every man, woman, and small boy should have one; also to think-up other reasons why chromos are the best things ever made, livelier than a Government mule, and warranted to save $300 a year in furnishing a house."—*Pall Mall Gazette.*

THE STATISTICAL SUPPLEMENTS OF THE NONCONFORMIST.

The Supplements of the NONCONFORMIST containing the statistics of the number of places of worship and their sittings in eighty-four cities and boroughs of England and Wales, with an aggregate population of nearly six millions, are now to be obtained separately. The four groups of towns were dealt with respectively in the Supplements of Oct. 23, Nov. 6, Dec. 4th, and Jan. 8; the final number containing a general summary table of the entire results revised to that date, together with a review of the statistics as a whole.

Price Twopence each, or the Four Supplements for Sixpence.

18, Bouverie-street, Fleet-street, E.C.

CONGREGATIONAL UNION of ENGLAND and WALES.

The FORTY-THIRD ANNUAL MEETING of the CONGREGATIONAL UNION of ENGLAND and WALES will be held on the 12th, 13th, 14th, and 16th days of MAY NEXT.

Chairman—The Rev. E. R. CONDER, M.A.

The Annual Meeting for Business, open to Representative Members only, will be held in Finsbury Chapel, on Monday evening, 12th May. Tea will be provided at Five o'clock, and the Chair taken at Six o'clock.

The Assembly, open to all Members—Galleries open to Visitors—will meet in Finsbury Chapel on Tuesday, 13th May, at 9·30 a.m., and on Friday, 16th May, at 10 a.m., when Papers will be read, and Resolutions submitted on important subjects.

It is intended to hold a Special Prayer Meeting at Nine o'clock, on Wednesday morning, 14th May.

Details will be given in a subsequent advertisement.

ALEXANDER HANNAY, Sec.

18, South-street, Finsbury,
18th March, 1873.

CONGREGATIONAL "YEAR-BOOK" ERRATA.

ONE PAGE of the NONCONFORMIST STATISTICS published in the "Year Book," having been, by error, left out in the final corrections for the press, the Committee of the Congregational Union have had it printed, along with other errata, on a separate leaf, with gummed edge. This may be had, post free, by any one who has purchased the volume, on application at this Office.

ALEXANDER HANNAY, Sec.

18, South-street, Finsbury.

THE BURIALS BILLS.

At a meeting of the Committee of the Surrey Congregational Union, held March 17, 1873, it was unanimously RESOLVED:—

I. That considering the treatment which the Burial Bills have received at the hands of Parliament, it is undignified and unnecessary that Nonconformists in England and Wales should further solicit Parliament on that subject.

(1.) It is *undignified* because that which has long existed in Scotland, and has been conceded to Ireland, must be granted as a right, and should not be sued for by England and Wales.

(2.) It is *unnecessary*, because until legal disabilities are removed by law, it is in the power of Nonconformists, by their own action, to secure legally all that is really essential in this respect, while, by so doing, they will enlighten public opinion as to the necessity of perfect religious equality. It is therefore earnestly recommended to Nonconformists of all denominations, in places unsupplied with public cemeteries, that they should inter their deceased friends, as usual, in the national graveyards, but conduct, by their respective ministers, the religious services on the confines of the ground, care being taken that the feet of the officiating minister be not placed within the legalised area while the service proceeds. It is further recommended that no petitioning or other Parliamentary action be taken in this matter until a Liberal Government shall require the support of Nonconformists to carry a measure providing for religious equality.

II. That with a view of drawing public attention to the cases of children dying unbaptised, and who may be refused Christian burial by the national clergy, the ministers and members of Free Churches be earnestly recommended in such cases to tender consolation to bereaved parents.

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TO CORRESPONDENTS.

"C. G. Jones" writes to inquire relative to the proposed test inquiry as to the accuracy of the statistics containedin our recent supplements. We may say that there has been much unavoidable delay, for which we are in no way accountable, but that the negotiations with the committee of the Church Defence Institution are proceeding—the point still under consideration being the nature of the instructions which are to guide the two Commissioners in their investigations. Probably in another week or two some definite decision will be come to in the matter.

The Nonconformist.

WEDNESDAY, MARCH 19, 1873.

SUMMARY.

THE Ministerial crisis is over, but the Ministerial rearrangements are hardly completed. Some of Mr. Gladstone's colleagues, like himself, desired to throw off the responsibilities of office, but it is hinted that their scruples have been overcome. The right hon. gentleman was from Friday to Monday undecided: only the sense of imperative duty to his Sovereign and country seems to have induced him to resume the helm. A long and informal sitting of the members of the late Cabinet—for it has at present no official status—was held yesterday, and as the result, it is believed, the whole of the Premier's colleagues will return to office, but not merely to wind up the session, prior to a dissolution. They are perfectly free to decide on their own course. Part at least of the programme of the Government will, no doubt, be proceeded with—what part, is indicated by the *Daily Telegraph*, which seems most nearly to reflect the views of Mr. Gladstone:—"Financial measures are imperative upon all Governments. The Education Act of 1870, it is admitted, needs revision. Local taxation may be reasonably the subject of debate, if not of legislative proposals. Sanitary reform was designedly left unfinished in 1872, in order that it might be more fully dealt with in 1873. The Lord Chancellor's Bill alone will furnish work for several sittings. Mr. Fawcett is certain to push his Irish offspring to the front, and Ministers must decide how they will treat that measure. It must be obvious to every one that Mr. Gladstone and his colleagues could not meet to discuss their grave duties without reviewing the whole situation, alike in its general and special aspects." Our contemporary derides the idea of an early dissolution, for which many constituencies are eagerly preparing. It may or may not come soon. "What may be considered as a fixed fact is, that no self-respecting Government will endure repeated checks, driven home by the strange combination of opposites; and that, should a recent example be imitated, some Government must send members to their constituents before the expiration of a term settled by law. At this moment, however, dissolution is not in question, and the turmoil in boroughs and counties should be stayed."

Mr. Disraeli's part in these political incidents was simple enough. The Opposition leader had but one interview with the Queen, and that was on Thursday evening, when, according to his brief explanation in the House of Commons, he stated that he was ready to submit to Her Majesty the names of Ministers willing to serve with him who were able to conduct public affairs with efficiency and to the satisfaction of the nation, but he could not undertake the functions of Government in the present House of Commons. Nor was he willing, it is stated, to accept the proffered alternative of a dissolution, seeing that that step could not with proper regard to the public convenience be taken immediately, and he declined attempting to govern with a minority during the three months or more which must elapse before the business of the session could be completed. Full explanations will no doubt be given to-morrow night both by Mr. Disraeli and Mr. Gladstone. But it is deserving of notice that the idea of a new cast of *dramatis personæ* seems to have found favour with the Conservative party and their organs, leading to the belief that when they can take office and power—which will of course depend upon the issue of the next general election—Lord Derby will probably be Prime Minister, and Lords Salisbury and Carnarvon once more Cabinet Ministers.

In another column we give some particulars of the proceedings before the Plymouth magistrates, who last week had to hear the cases of some forty persons, most of them influential citizens, who have refused so pay the school-rate, on the ground that it embodied the principle of concurrent endowment. This, of course, is a plea that magistrates have no legal right to admit, and in all cases judgment has gone against the recusants—now increased to about out hundred—amongst whom are an ex-mayor, an alderman, several town-councillors, and a number of Christian ministers. The circumstances which aggravate these prosecutions are stated elsewhere by "A Protestant Dissenter," the chief being that the ratepayers have recently by a decided vote declared their objection to denominational education, and that its supporters have a majority of only one on the school board. However, the goods of about a hundred conspicuous and respected inhabitants of Plymouth are to be distrained upon, and will no doubt give rise to exciting scenes. As the *Daily News* remarks, "There can be no doubt that such refusals render the rate unpopular, and cause great difficulty in enforcing it. The Church-rates fell eventually before just this kind of opposition; and the school-rate, if it gets to be regarded as a Church-rate, will most certainly be doomed. It is high time that the Government took in hand the amendment of the Education Act of 1870, including the repeal of the obnoxious 25th Clause."

Yesterday there was great rejoicing in Merthyr and the neighbouring districts. The three months' strike of colliers and ironworkers is virtually at an end. The latter were the first to give way, as might have been expected; the ironworkers having no union to fall back upon. But the sight of these men returning to work was too much for the unemployed colliers. All the influence of the trades union agents—even that of Mr. Halliday himself—could not prevent them from waiting on their masters, who made the terms easy to them. Three or four days at the reduction, then a short period at the old rates, to be followed in April by a substantial advance, were conditions too favourable to be resisted. Yesterday the Dowlais works, employing 11,000 hands, were reopened, and at Cyfarthfa and other great establishments work will be at once resumed. By the end of the week the South Wales iron and coal districts will have resumed their wonted activity. Though the men have submitted to stern necessity, the masters have met them by judicious concessions, and the feeling between them now seems to be again of a cordial nature.

The news from Spain is somewhat improving. The President of the Republican Government, Senor Figueras, has calmed down the fiery population of Barcelona, and made some impression upon the insubordinate soldiery there. The Cortes is finishing up its business, including the passing of the bill for the abolition of slavery in Porto Rico, and will hold its last sittings this week. Then will follow a general election, and perhaps a new and momentous chapter in Spanish history; for it will devolve upon the Constituent Assembly to decide whether the Republic shall be Unitarian or Federal—whether, as the case stands, Liberalism or Socialism shall be in the ascendant. There is one gloam of hope in the week's news. The largest of the Carlist bands has been routed by the Government troops—a very serious check at this juncture to the insurrection.

There seems reason to fear that the philanthropic mission of Sir Bartle Frere to Eastern Africa will be frustrated. The Sultan of Zanzibar, after a good deal of negotiation, has refused, with some rudeness, to do aught to suppress the continental slave-trade. He represents truly enough that his island-territory was well nigh desolated by the last severe hurricane, and to suppress the traffic in flesh and blood would complete its ruin. At first he asked for three more years of man-stealing in the interior of Africa, that Zanzibar might recover its prosperity; but after the return of the French Consul, the Sultan stiffened his back and refused to treat at all. It seems that the mere blockade of the Sultan's dominions will not suffice to repress the slave-trade, and that England is after all left pretty much alone among the great Powers in its desire to put down a traffic which is carried on more or less along

many hundred of miles of coast, and is the one great obstacle to the civilisation of the tribes of the interior. Sir Bartle, however, has not yet perhaps exhausted his resources, and will, if any one can, devise means for successfully carrying out his mission.

RESIGNATION AND RESUMPTION OF OFFICE BY MR. GLADSTONE.

THE retirement of Mr. Gladstone and his colleagues consequent upon the vote of the House of Commons last Wednesday morning, the declining of Mr. Disraeli to form a Conservative Government so long as the present Parliament continues to exist, and the return of the Prime Minister to his post at the urgent solicitation of the Queen, are the grave events which have occurred between the issue of our last number and the present moment. They have been, of course, subjects of much and varied criticism. On reviewing them our first impulse is to express satisfaction with this termination of the Ministerial crisis. Although, as our readers are fully aware, there have been passages of no slight importance in the history of the Gladstone Administration to which we found it our duty to take very decided objections, we never concealed from our friends that the general policy of the Cabinet presided over by Mr. Gladstone secured our approbation and confidence. He has led the Liberal party to several distinguished triumphs. He has done more to promote the progress of advanced political principles than any statesman of the age. His definitive exile from office, and still more his contemplated retreat from all active connection with the responsibilities of public life, would have been a calamity for his country. We welcome his resumption of the Premiership with cordiality and gratitude. The right hon. gentleman may be far from faultless, but, at any rate, he is a great statesman, is guided by a lofty political morality, and has been honoured to accomplish within the short term of four or five years some of the grandest legislative results of which the present generation can boast.

Now that he is fairly back again in his place, it seems natural enough to ask whether it was ever necessary for him to have left it. In one sense the answer will be "No"; in another the reply will take an affirmative form. Constitutional rule hardily required him to stake the existence of his Ministry upon the success of his Irish University Bill. The rejection of that measure by so small a majority as the effect of an accidental combination of political parties which had no other significance than that of common dislike to a particular project, could not justly be interpreted as indicating a general want of confidence by the House of Commons in the Prime Minister's policy, nor in his personal fitness to lead that assembly. It may be said, and not without truth, that some consideration is due from Mr. Gladstone to his party, as well as from his party to him. That he should have anxiously longed for an interval of repose from the burden of responsibilities which he has hitherto nobly sustained, was what might have been reasonably expected, and what would have found ready justification. Still, there does not appear to have been any physical necessity demanding his release, for the present moment at any rate. The risk to which he exposed his friends who, after all, constitute a considerable majority of the present House, was one the magnitude of which he scarcely seems to have appreciated. A precipitate dissolution of Parliament by Mr. Disraeli would have sent them forthwith into the presence of their constituents without any intelligible tale to tell. The University Bill would have constituted as narrow and unfortunate a platform for Liberal addresses and oratory at a general election as ever could have been chosen. Nobody could well have anticipated, from an immediate appeal to the people on this head, any other than a confused and misleading issue. The superior organisation of the Conservative party over the Liberals would have greatly aided the former in taking advantage of the sudden paralysis of the latter, and, albeit a majority might still have been returned hostile to a Tory Administration, there is every reason for supposing that the number of such majority would have fallen very far short of what it is at present.

No general ought to elect to give battle to his opponents on an obviously unfavourable field. He may be compelled to do so, in which case it is clear that his duty will consist in holding his ground as best he may. There may be reasons of policy which oblige him to do what reasons of strategy would forbid his attempting. But those reasons should be drawn from political, not personal considerations. Mr. Gladstone, doubtless, saved his honour by resigning his post; but if Mr. Disraeli had taken office and had made an immediate appeal to the constituencies, Mr. Gladstone would have saved his honour at the risk of consigning his party to temporary discomfiture. As things have turned out, the one end has been gained, and the other has been happily averted. People are naturally indisposed to judge harshly where no harm has been done on the one hand, and where some advantage has been gained on the other. But the events of the past week point to the danger to which leading statesmen are exposed of making considerations of personal dignity and independence paramount over those which should command the loyalty of the great body of their friends. As no monarch is entitled to boast *L'état, c'est moi*, so no political leader is justified in concluding that the interests of his supporters are necessarily absorbed in his own. There was no sufficient reason why the existence of the present Government should have been avowedly staked upon the successful passage of the Irish University Bill through the House of Commons. Still, the stake having been resolved upon and announced, it is some satisfaction to know that the resolution of the Government was adhered to, and that no serious detriment to the party has happened in consequence.

The Gladstone Cabinet has been happily reinstalled. So far there is ground for satisfaction. But what about the future? Is it to be understood that the business of the session is to be wound up as summarily as possible, in order that Parliament may be dissolved at the close of it, and a general election be taken in July? Such seems to be the common expectation. For ourselves, we are unable to discern sufficient reason for it. Why the Liberal leader, with an ample working majority at his back, should prematurely lessen or perhaps lose it altogether, in order to meet the clamorous demands of his opponents, we are at a loss to comprehend. There may turn up hereafter a needs-be for taking the step, but it surely has not yet arisen. The vote of Wednesday morning was not, nor was it intended to be, an expression of want of confidence in the general policy of the Government. No doubt it has somewhat impaired the prestige of the Prime Minister, but it has not seriously, still less permanently, disintegrated the Liberal party. Upon this point, however, we will not dwell. We wait for more light. At present, we are unconvinced that the interests of the country, any more than constitutional precedent, require that because the Tories cannot take office during the present Parliament, an early dissolution should be regarded as imperative in order that they may have their chance. But we shall probably hear more of this to-morrow evening.

THE CONSCIENCE DIFFICULTY IN PUBLIC EDUCATION.

THE *Westminster Gazette* of last week—a paper which is understood to reflect the views of Archbishop Manning—treats the Irish University Bill in a manner which brings out very strikingly the inevitable results of much foolish talk that we have heard on the rights of the religious conscience in regard to public education. "Catholic Ireland," we are told, "cannot and will not ever accept of secular instruction unless founded on Catholic education." It is vain to criticise the language of fanaticism; otherwise we might pause to inquire whether Catholic Ireland considers dancing lessons to be secular instruction or not, and if so whether faithful parents are bound to see that each new dance acquired is duly "founded on Catholic education." But in another article the sort of foundation meant is described clearly enough. Nothing, it appears, is Catholic education which does not carefully keep in view "the demand of the bishops to be supreme in all matters of faith and morals, and *their right of determining what matters are matters of faith and morals.*" The italics, of course, are our own. It is necessary we should mark distinctly to what lengths the policy of weak brethren on school boards may carry us. When resisting the notorious twenty-fifth clause, or when denouncing the miserable sham which Christian men are not ashamed to call "religious instruction," we have been told that the consciences of many parents positively require reading, writing, and arithmetic to be mixed up with Bible lessons, and that it would be persecution to deny their demand. Nay, some good men have gone so far as to say that they should have a conscientious objection to pay rates applied to secular instruction only. We have repeatedly called attention to what must be the inevitable result in Ireland if such an interpretation of conscience rights were held valid in Great Britain. And we can already point to the fulfilment of our prophecy. We do so the more earnestly, because miserable as is the confusion which has been caused by the University *fiasco*, it is nothing to the storm which may be expected if Irish elementary education is touched while the present unprincipled systems are maintained in England and Scotland.

Mark what the Catholics say through the columns of the *Westminster Gazette*. They cannot conscientiously accept of secular instruction unless in association with Catholic education. For "Catholic" substitute "religious," and we have precisely the claim which is held to be sacred on this side the Channel. But what is meant by Catholic education is, we are plainly told, the supremacy of the bishops in the schools. These guides of the blind are also to determine for themselves the range of their rule and the subjects with which it deals. Nay, further, Mr. Gladstone having ventured to suggest that the Catholic laymen might at some time or other wish to resume possession of their own souls, and that it would be unfair on the part of the Legislature to put any permanent obstacle in their way, this we are told is precisely the unpardonable sin of the bill which the Catholic conscience cannot endure. "We are supremely glad," says our candid contemporary, "that in the heat of debate, and in vexation of spirit at impending defeat, Mr. Gladstone dropped the mask of friendship, beneath which lurked the secret design of liberating, by means of a secular University, Catholic students 'from servitude to episcopal despotism.'" This is plain speaking, and in a sense deserves respectful attention. The Catholic conscience, it appears, will not be quieted, unless the Government not only hands over education to the priests; but takes good care to close up every avenue by which a free spirit might possibly steal in.

On what principle are we to resist this demand? That we shall resist it is perfectly certain. Under no conceivable combination of parties would any English Government live a day after any proposal of open concession to such preposterous assumptions. But it is to be feared that our refusal would be the result of passion rather than of reason. And there is this inconvenience about mere political passion, that it can almost always be thrown off the scent by astute tacticians; and that it is readily cheated by any complicated juggle. Until we thoroughly grasp some reasonable, firm, and definite principle concerning the treatment of alleged conscientious difficulties in the matter of public education, we shall always be in danger of becoming the prey of political adventurers and sectarian schemers. But with what face can the supporters of the so-called "compromise" in our English and Scotch Education Acts rebuke the pretensions of the Irish Catholics? We have invented a school board religion, which is supposed to represent the views of the majority; and on that ground alone is it taught in our schools. We take no note of objections felt by Unitarians on the one hand, or Roman Catholics on the other. There is no pretence of unanimity. The ground openly taken is that the majority has conscience rights as well as the minority, and that amongst these is the right to use public funds for the inculcation of the dogmas on which it happens to be agreed. Now on such a principle it is impossible to see how we can with any consistency say "no" to the requirement of the Catholics in Ireland. Every argument used to justify the washed-out religion of our board schools is applicable *a fortiori* to Catholic teaching in Ireland, whether in Universities or village schools. Are school board religionists a majority here? Catholics are a far larger majority there. Does it wound the consciences of our multitudinous weak brethren if a weak solution of Evangelical truth is not dispensed in our schools? We are assured with loud protestation, and without any contradiction from any representative voice, that the Catholic conscience is outraged unless secular instruction is accompanied by the strongest doses of Popery. Is there a minority of Protestants in Ireland? There is a larger minority—nay, if they would only speak out—a majority here who regard with aversion or contemptuous indifference the nothingarian religion of our schools. Put it how we may, every argument which is used for our English and Scotch system makes for the demands of the Irish priesthood. And every objection against the proposals of the latter—apart from the knock-down argument that we don't like Popery, and won't have it—applies equally to our method.

We are always in danger when we play fast and loose in the sacred interests of religion. The maxim, "As ye would that men should do unto you, do ye even so unto them," is said on supreme authority to sum up the whole Law and the Prophets. We can never really serve religion by transgression of that high instruction. And so long as we draw on the publ c

purse for the propagation of views in which most of us happen to agree, there will always be the danger that by some insidious conspiracy of political parties we may be compelled to subsidise, as indeed we already do, superstitions which we abhor. Be it observed that what we contend for is no mere weakly tenderness to vagaries of conscientious pretence. If a Mormon or a Mahommedan were to refuse to send his child to school because he could not find one in which polygamy was taught, without troubling ourselves with the metaphysics of the question, we should treat such an excuse with contempt. And though a natural sympathy would make us more tender to a parent who required arithmetic and grammar to be mingled with the more legitimate mysteries of religion, yet we should feel ourselves fully justified in saying, "Your request cannot be granted in national schools. Get your child efficiently instructed elsewhere if you will. But if you cannot, justice to all requires that we should confine our teaching to those elements of knowledge which are absolutely necessary to earthly citizenship. As nothing is ever said in the school on the subject of sectarian differences, you need not fear proselytising influence. Political justice requires that our future citizens should understand their responsibilities to the State. And religious justice requires that all higher and more mysterious responsibility should be the subject of instruction proceeding from an individual faith such as we cannot guarantee." Such a principle as this is practical, plain, and straightforward. It does undoubtedly involve metaphysical questions about the limits of conscience rights. But they are questions concerning each of which it may be said, "*solvitur ambulando.*" And while establishing more equal justice in Great Britain, such a principle would give a clear, indisputable, and impregnable basis for resistance to the Papacy in Ireland.

THE FEAT OF PRESIDENT THIERS.

IF M. Thiers has not yet piloted the vessel of State into port, the course is clear before him, and all hindrances have been removed. On Saturday evening he heard of the ratification of the new treaty with Germany providing for the complete evacuation of French territory on the 5th of September next. By that date the whole of the indemnity—the enormous sum of one hundred and twenty millions sterling—will have been paid by France. By the 1st of July the four departments still occupied by Germany will be freed, but Verdun and the neighbouring districts, instead of Belfort, will remain for awhile in possession of the Imperial troops as a security for the payment of the last two instalments, the money for which is however provided for. It seems that the negotiations were on the point of failure, owing to the resolution of the Emperor and his military advisers to retain the fortress of Belfort—"the southern gate of France"—to the last moment. But the conciliatory counsels of Prince Bismarck and Count Arnim prevailed, and Verdun was finally accepted as a substitute. The President will thus be able to complete the ransom money a year and seven months sooner than he had engaged to do, and by that act he has been able to liberate the soil of France so much earlier than would otherwise have been the case. This is a great and successful stroke of statesmanship, and it has excited lively congratulations throughout France. While the Royalists were wasting week after week in irritating discussions upon insidious schemes intended to gag the President, and make him a meek tool in their hands, their intended victim was working with patience and perseverence to set free the soil of France. His unexpected and entire success has discomfited the reactionary party and delivered them into his hands.

The completion of the transaction affords evidence of the great resources of France. That she has been enabled to raise the whole of this gigantic indemnity after a war desolating and impoverishing beyond recent precedent, after the loss of two of her most productive provinces, and a subsequent protracted civil conflict, is a striking proof of the wealth and recuperative power of the country. The ransom has been raised, no doubt, by a prodigious effort which must for a long time cripple the industry and enterprise of the population, and entail a heavy debt. But such a drag-chain is not an unmixed evil to so restless a people. It is a pledge of peace which cannot be slighted. For years to come France will be unable to give effect, with any chance of a victorious issue, to that policy of revenge which her politicians at least cherish in their hearts. If not absolutely cured of those aggressive longings which have been the national bane, and a constant source of international anxiety, she will for many years feel the heavy responsibility involved in an appeal to the sword. Not the least remarkable feature of this event is that M. Thiers should have been fated to undertake the necessary but onerous task of liberating his country. "There is," says M. John Lemoinne, "a solemn lesson in the spectacle of this man who had passed all his life in wishing to aggrandise France, and who by a sort of cruelty on the part of Providence is obliged to sign its dismemberment. The work to which he has consecrated himself night and day for the last two years will be counted for him in *la balance éternelle* at a greater price than the victories and conquests of which he has written. Instead of the pride of triumph, he will have the consciousness of duty accomplished, and of having merited the gratitude of his contemporaries and the admiration of posterity." Both M. Thiers and his countrymen have been driven out of the mazes of national egotism into the pathway of painful but necessary duty, and we would fain hope that the nation as well as its President will profit permanently by the new and wholesome experience.

The final arrangement with Germany implies speedy political changes. The new treaty signs the death-warrant of the National Assembly, and ensures the triumph of M. Thiers' policy at the elections, which can hardly be deferred beyond the autumn. The unique spectacle witnessed on Monday at Versailles, when the Right showed a shrinking reluctance to award thanks to the President, and the Left suddenly vacated their places in the Chamber to march in procession to the official residence for the purpose of testifying their gratitude to him, indicates the consequences of his last great feat. It does not follow that, in consequence of such demonstrations, M. Thiers should throw himself into the arms of the Left, for his *rôle* is clearly to act the part of moderator between rival parties, but the Monarchists and priests must now have very faint hopes of overthrowing the Republic and realising their reactionary schemes. The President has his plan for providing a permanent Constitution, including a Second Chamber, ready to propose to the Assembly after the short Easter recess, and according to all accounts it will be of a Conservative, but not a retrograde tendency—not likely to please either the extreme Right or Left, but acceptable to moderate politicians. No doubt exciting debates will ensue, but probably the Chief of the State will eventually have his way. Possibly France, instead of once again going through a cycle of profitless revolutions, is about to strike out a new path. To consolidate the Republic, political moderation and discipline are essential. The lack of these qualities is always handing over our neighbours to one form or another of personal Government. That form obtains now, but in its mildest shape. The dictatorship of the President must needs be temporary, and it may be reserved for M. Thiers to show his perplexed countrymen how freedom and order may be finally reconciled, and thus pave the way for a stable Constitution which will aim to secure the good of the whole people, rather than the ascendency of a faction, or the supremacy of a despot.

HOW IT STRIKES A STRANGER.

House of Commons, Tuesday.

It is not an easy matter to begin at the beginning, considering all that we have passed through during the week. And now before going any further, I may perhaps be permitted to relieve myself of a thought which has been constantly present to me during the last few days, that there is nothing like a crisis for levelling the small and the great, and placing them on equal terms. Hence the reason why we like it—and we *do* like it to a certainty—for I am sure that the House collectively and the hangers-on at clubs have been politically happier during the crisis than during any previous fortnight in the history of the Gladstone Administration. The reason, I repeat, is that the small man finds himself suddenly as wise as the biggest man. The small man as well as the biggest, nay even better than the biggest, can look mysterious, and can hazard a conjecture on the next move—a conjecture just as likely to be right as any other. He finds that whereas before nobody listened to him, that he never had a word to say which was not commonplace, there is now a topic on which he can discourse and command attention, more particularly if he should happen to have a mediate acquaintance with Mr. Disraeli's coachman, and so be able to report Mr. Disraeli's movements. I happened to be taking tea a day or two ago with some friends, and was much struck with the instantaneous exaltation of a little man who knew one of the Queen's servants, and who was therefore able to communicate some trifle of gossip about the crisis which none of us had heard before. But to return, or rather, to begin. My tale commences with the assembling of the House on Thursday evening, to hear Mr. Gladstone's statement. That every seat was soon taken need hardly be said. Mr. Bright was in his place by a quarter past four, and was apparently much occupied in answering questions which those around put to him. A message from the Lords arrived while the private business was being transacted, and the Speaker, accompanied by the mace, went up to that House. It is my firm belief that the spectators in the gallery thought this was a performance incidental to a crisis. However, they were soon undeceived, for presently the Speaker returned with nothing more to tell us than that Her Majesty had given her consent to some unimportant bills. At five-and-twenty minutes past four Mr. Gladstone came in, and was much cheered. Almost at the same moment Mr. Bentinck, "the repentant rebel," entered the House, and members took it into their heads, greatly to their own amusement, to salute him with mock-royal applause, which he received good-humouredly. Mr. Disraeli was not present, and many persons were thereby induced to suppose that he was with the Queen. But he was really in one of the private rooms or offices of the House, desirous probably of avoiding any troublesome question which might be put to him. Punctually at half-past four Mr. Gladstone rose. The excitement was very much increased by the closeness with which the secret had been kept, not a soul in the House knowing much more, so far as I could make out, than the cabdrivers on the stand outside of it. Mr. Gladstone was very brief; singularly so for him, and careful observers detected a tone of cheerful resignation; as if he thought to himself that this was the last time, and thankfully shook himself loose from a burden. However that may have been, one thing is clear from abundant private testimony, that he did long to be free and to be at rest. He has always, much to his credit, been something beyond a mere professional politician, although perhaps, his extra-political labours have not been very fruitful, and he may feel that the House of Commons is not a place in which a man ought to like to remain up to the very last hour of his life. His explanation having been given, Mr. Crawford appeared. The Opposition seemed to imagine that he was going to propose a vote of confidence, or to say something complimentary to his leader. They therefore groaned at him, but they were mistaken, for he wanted to do nothing more than to remind the House that he had a motion about Emmanuel Hospital and the Endowed Schools Commission, which could not be postponed, because the forty days allowed for the consideration of the Commissioners' schemes were nearly at an end. His anxiety was promptly relieved by Mr. Forster, who promised a short bill upon the subject. There had been some little conversation over this matter, during which Mr. Bernal Osborne had jumped up half-a-dozen times or so, making ineffectual attempts to catch the Speaker's eye. At last he succeeded, and delivered himself of one of those impudent, bullying speeches in which he excels all other members of the House. His menacing manner, his self-assurance, his lecturing, hectoring, rating reproofs are very curious. It would seem that knowing his propensity to buffoonery, and what is called wit, he attempts to set himself right by a conceited severity, by putting people down, and by interfering in the most difficult and delicate affairs. He is encouraged, somewhat, by the partiality of some of the weaker members for him, who cry "Osborne, Osborne," whenever he shows any signs of a desire to speak. I must say that I for one object altogether to these weaker members, who, if they desire to grin, can stimulate themselves thereto, much more effectually for a penny than by calling on Mr. Osborne, who as a rule merely wastes the time of the House. On this particular occasion he was anxious to inform the Prime Minister that he had run the ship aground most disastrously, and that he was bound to tell the House the name of the gentleman who had been recommended by him to Her Majesty. This Mr. Gladstone politely declined to do, and therewith, after a word or two more about Emmanuel Hospital, the sitting came to an end, the House pouring out into the lobby, where it seemed to remain bodily for nearly an hour. Dinner-time was yet a long way off, and until it arrived there was nothing to be done but to discuss the crisis by the illumination of the very meagre candle which Mr. Gladstone had lighted for us. It was a great relief when we came into the street to find that everything went on much

as usual, the crisis notwithstanding, and that if the ship was aground it was not a craft in which much of our private venture was embarked. The stars were in their courses, London was pouring out to the suburbs unconcerned, and at home there were for most of us a thousand things to vex or enchant us of more consequence than the storm at Westminster, which when we were in it seemed to envelope the universe.

Last night was Thursday over again, so far as the general outline was concerned. Mr. Disraeli made his appearance a little before the half-hour, and was very faintly cheered by his friends. In fact, there was so little heartiness in their cheers that the remark was inevitable that it appeared as if they wanted to show their resentment at being baulked of their prey. Half-past four came and Mr. Gladstone had not arrived. Many an anxious look was cast at the Treasury Bench by those who feared lest possibly from some unknown reason he might not come again. However, only a minute more went by and he entered the House, in accordance with custom, from behind the Speaker's chair, unanimous applause greeting him. He did not delay an instant, but at once announced that it was only on Sunday evening that Her Majesty had finally informed him that all hope of a Conservative Administration was at an end. He therefore placed his services at Her Majesty's disposal, and was engaged in the task of reconstituting his Ministry. So far, so good. If nothing more had followed, London would have been spared the flood of gossip and idle speculation which overflowed it during the evening. Mr. Disraeli felt it necessary to correct an impression which might arise through a misinterpretation of what Mr. Gladstone had said. He wished to tell the House that he had not declined the task of forming an administration, but only with the present House of Commons. The point around which the aforesaid flood eddied and curled all night, therefore was, by whose advice was a dissolution not determined? After standing in the lobby for some five minutes listening to all sorts of people, the conclusion at which I arrived was that this was a true Asian mystery which nobody comprehended but its author. I do not enjoy the acquaintance of Cabinet Ministers, but one thing I do happen to know, that Mr. Gladstone's Cabinet understood the history of the last few days no better than your humble correspondent.

C.

This month a new work by Professor Max Müller will be published, entitled "An Introduction to the Science of Religion: Four lectures delivered at the Royal Institution in February and March, 1870; with a Lecture on the Philosophy of Mythology, and an Essay on False Analogies in Religion."

The late Sir F. Madden has attached a hard condition to his bequest of books and papers to the Bodleian Library. He required that within a week of his decease they should be sent in a box to the library with a stipulation, on the testator's behalf, that the box should not be opened till January 1, 1920.

REPRESENTATION OF LABOUR IN PARLIAMENT.—A numerously-attended meeting of working-class representatives and gentlemen taking an interest in industrial movements, convened by the Council of the Labour Representation League, was held on Saturday afternoon, at the offices of the League, Cockspur-street, Charing Cross, for the purpose of initiating an active movement to secure a direct representation of labour in Parliament by the return of working men to the House of Commons at the next general election. Mr. R. M. Latham, barrister, occupied the chair, and amongst those present were Professor Beesly, Mr. W. Newton (of the Metropolitan Board of Works), Mr. Hodgson Pratt, Mr. J. Ludlow (barrister), Mr. W. Mackenzie (barrister), Messrs. G. Howell, T. Facey, T. Mottershead, R. Applegarth, G. Potter, and other well-known working-class leaders. The following resolutions were unanimously adopted:—

That in view of the near approach of a general election, this meeting deems it imperative that working men should at once prepare for the contest, in order that labour may state its own case, and vindicate its claims to direct representation in Parliament. The industrial population of the country must no longer be dragged at the heels of mere political factions, and the Labour Representation League therefore urges all working men to organise and use their combined influence in the various constituencies where working-men candidates are most likely to be successful, and thus ensure the return of intelligent and competent members of their own order to the House of Commons.

That to carry out the foregoing resolution, the League pledges itself to co-operate with other organised bodies in holding meetings throughout the country for promoting a vigorous agitation to unite the labour party, and will take all such other steps as may be necessary to secure the successful realisation of the objects in view.

A committee was appointed to draw up a manifesto to the working classes of the United Kingdom, calling their attention to the importance of immediate organisation for the securing a direct representation of labour in Parliament, and of voting against every candidate, no matter whether Liberal or Conservative, who will not pledge himself to vote for the repeal of all special penal legislation against trades unionists or working men generally.

Literature.

*MATTHEW ARNOLD ON DISSENTERS.**

(Second Notice.)

Mr. Arnold's assault on the received interpretations of the Bible, which is virtually an assault on the Bible itself, and an assault in which he does strange violence to some of its fundamental verities, comprises an attack on Dissent and Dissenters, as indeed most of his recent writings do. It is flying at very small game to take note of his short and easy method with Dissenters, after having exposed his sinister method of dealing with the Word of God; but even this may be necessary and instructive. Not that *we* have much to complain of. We are simply treated with the same supercilious contempt which he expresses, and apparently sincerely feels, for bishops and archbishops, and even for "that pure and devout "spirit," Mr. Maurice, whose lifelong labour in pursuit of truth he sums up, with at least as much malice as wit, in the phrase, "he passed "his life beating the bush *with deep emotion*, and "never starting the hare." From the prevailing tone of Mr. Arnold's writings, indeed, we fear there are but few men, however admirable or venerable they may be to most of us, for whom he has an unfeigned respect. Nay, it is doubtful whether he respects himself; for, if he did, he surely would not, even when handling the Bible, so conspicuously sin against that *epieikeia*, "the sweet reasonableness, the un-"erring balance," which he marks as characteristic of the Bible; nor would he, in dealing with Dissenters, violate the very canons of literary judgment which he himself lays down. As he conceives the God of popular Christianity to be a sort of superior Lord Shaftesbury, so he compels us to conceive of himself as a very inferior sort of Hamlet, for ever crying—

> "The time is out of joint: O cursed spite,
> That ever I was born to set it right!"—

so little does he value the generation whose errors he nevertheless condescends to chastise.

In our former notice we shewed, or tried to shew, that in dealing with the Biblical Documents, Mr. Arnold betrays a spirit utterly alien to that he himself professes to have discovered in the Bible; his mind, in this respect, being like Beatrice's bower, where "honeysuckles, "*ripened by the sun, forbad the sun to enter*." And, in this final notice, we propose to follow a similar method. It will be our aim to shew that he violates his own canons of culture so often as he adverts to Dissent or the Dissenters.

In his preface, which contains his main assault on Nonconformity, he enforces the necessity of "*culture*, the acquainting ourselves "with the best that has been known and said "in the world, and thus with the history of the "human spirit," on the ground that "the *homo* "*unius libri*, the man of no range in his read-"ing, must almost inevitably misunderstand "the Bible, cannot treat it largely enough, "must be inclined to treat it all alike, and to "press every word." On this point he is emphatic, and that most justly, and, as is usual with him, attains emphasis by repetition. A man without culture, he says, "has not enough "experience of the way in which men have "thought and spoken, to feel what the Bible-"writers are about; to read between the lines, "to discern where he ought to rest with his "whole weight, and where he ought to pass "lightly." And again—"To understand that "the language of the Bible is fluid, passing, "and literary, not rigid, fixed, and scientific, "is the first step towards a right understanding "of the Bible. But to take this very first "step, some experience of how men have "thought and expressed themselves, and some "flexibility of spirit, are necessary; and this "is culture." And yet again—"And thus we "come back to our old remedy of *culture*—"knowing the best that has been thought and "known in the world; which turns out to be, "in another shape, and in particular relation "to the Bible: *getting the power, through read-*"*ing, to estimate the proportion and relation in* "*what we read*." And yet once more, in a passage the most complete and finely touched of all these exquisitely varied repetitions:—"Now, simple as it is, it is not half enough "understood, this reason for culture: namely, "that to read to purpose, we must read a great "deal, and be content not to use a great deal "of what we read. We shall never be content "not to use the whole, or nearly the whole, of "what we read, unless we read a great deal. "Yet things are on such a scale, and progress "is so gradual, and what one man can do is so "bounded, that the moment we press the whole "of what any writer says, we fall into error. "He touches a great deal: *the thing to know is* "*where he is all himself, and his best self, where* "*he shows his power, where he goes to the heart of* "*the matter*, where he gives us what no other "man gives us, or gives us so well." So that the great advantage of culture is this, that it teaches a man how to read, how to get at a writer or speaker when he is all himself, when he is at his best, when he shews his power, and gets at the heart of the matter; that it enables him to read between the lines, to know what to lay stress on and what to pass by lightly, and forms in him a power of estimating the proportion and relation in what he reads. Without this fine tact and large generous appreciation, we are sure to misunderstand the writings of any author, the words of any speaker.

Mr. Arnold is himself a man of culture, who has read a great deal; and he assumes, throughout the volume, that his fine literary tact is under law to the canons which he lays down in his preface. We charge him, on the contrary, with an incessant and insolent defiance of these canons. What student of Mr. Maurice's works will accept as a fair—not to say generous—summary of his manifold labours in Biblical interpretation, that he passed his life in beating the bush with deep emotion, and never starting the hare? The Bishops of Winchester and Gloucester are no clients of ours; their theology is not our theology; their sacerdotalism is an offence to us. But a critic *with a keen eye for proportion and relation* in what he reads, and with a generous desire to take them *when they were all themselves, and their best selves*, might surely have discovered in their works much that is better and higher than their unwise wish "to do something for the honour "of our Lord's Godhead," and to mark their sense of "that infinite separation for time and "for eternity, which is involved in rejecting the "Godhead of the Eternal Son." Certainly, no critic who so much as wished to be fair, and to convey a fair impression of what these two bishops are "at their best," would have pounced with malicious delight on a single foolish phrase; still less would he have run a shrill monotonous scream of objurgation through a grave essay towards a better apprehension of the Bible. Man of culture as he is, in his relation to the Bishops of Winchester and Gloucester, Mr. Arnold carries himself more like an enraged Billingsgate scold, or like one of those Hebrew youths who, mocking at Elisha, for want of wit could only iterate and re-iterate "Go up, thou baldhead! "Go up, thou baldhead!" till the bears came and changed their song.

Now Mr. Arnold is a champion of the Church of which the Bishops of Winchester and Gloucester are distinguished ornaments—at least, he is a champion of that Church as against Nonconformity. And seeing how he treats them, we can hardly complain of his treatment of Dissenters. He has no right indeed, no shadow of a right, to insinuate that Mr. Miall is playing a part, "*draping himself* philoso-"phically for the House of Commons and the "world in his garment of blazing principles, as "messenger and minister of the sublime truth, "that the best way to get religion known and "honoured is to abolish all national recognition "of it"; but we can hardly expect a man who is so false to his own convictions to give a neighbour credit for being true to conviction. Mr. Arnold need not have "read a great deal" of what Mr. Miall has written or said to discover that, from the first, his opposition to the "national recognition" of religion has sprung from a sincere and earnest desire to get religion known and honoured. But, obviously, with Mr. Miall, as with the bishops and archbishops of the Church, this "sweetly reasonable" critic aims not to take men at their best, not to deal largely and generously with them, not to select what they give which no other man gives or gives so well, nor even to deal honestly and fairly with them, but to pounce on what he can turn against them, and to insinuate even more against them than their words, taken in their connections, will honestly bear.

And, indeed, it is very strange that even Mr. Arnold, despite his sinister bias, cannot see that the Dissenters in general are animated, in their hostility to the Establishment, by their love for the Church, and their zeal for the religion taught by the Church. If he "read a great "deal" of our Nonconformist literature, and had any power of "estimating the proportion "and relation in what he reads"—and apart from this he admits that he has no claim to criticize us—it would be impossible for him to describe Dissent as "*so extremely irreligious*," because we "spend our energies in fiercely "battling as to whether the Church shall be "connected with the nation in its collective "and corporate character or no." Our main energies are not so spent, but in urging the secret of Christ on the attention of men, in

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* *Literature and Dogma; an Essay towards a Better Apprehension of the Bible.* By MATTHEW ARNOLD, D.C.L. (London: Smith, Elder and Co.)

seeking, with what *epieikeia* we can muster, to win them to righteousness. And in so far as we do expend our energies on separating the Church from the nation in its collective and corporate character, we are still moved by a love for righteousness,—as we will try to make plain even to him. In speaking of this part of our work, he says:—"It is as if men's minds "were much unsettled about mineralogy, and "the teachers of it were at variance, no "teacher was convincing, and many people, "therefore, were disposed to throw the study "of mineralogy overboard altogether. What "would naturally be the first business of every "friend of the study? Surely to establish on "sure grounds the value of the study, and to "put its claims in a new light where they "could no longer be denied. But, if he acted "as our Dissenters act in religion, what would "he do? Give himself, heart and soul, to a "furious crusade against keeping the Govern-"ment School of Mines."

But suppose it were the Government School of Mines which had brought the study of mineralogy into contempt; suppose, in that School, all the professors pledged themselves to an antiquated system which the advance of science had proved to be defective; suppose that, in the teeth of their pledge, these professors were teaching the most various and opposed systems; suppose that the Government patronage induced many to become teachers who knew and cared nothing for the science they professed, and the Government control was so slight that these men could not be kept out: if all this were true, might it not be "the "first business of every friend of the study," who wanted to "put its claims in a new light where "they could not longer be denied," to "give "himself, heart and soul, to a furious crusade," or to "a crusade" without the "furious," against keeping up the Government School of Mines? It is because we Dissenters honestly believe that the Government School of *Religion* does much to bring religion into contempt; it is because we believe that its clergy all pledge themselves to teach and maintain antiquated and erroneous creeds, and yet teach and maintain creeds the most various and opposed, insomuch that one clergyman's "God" is another clergyman's "devil": it is because we believe that, for aught the Government can do to prevent it, thousands of the clergy may at any time be solemnly inducted as professors who care more for place and position than for the truths they are called to teach, that we set ourselves, and think it reasonable that we should set ourselves, for the disestablishment of the Church.

That, in our crusade against the Establishment, we are actuated by a sincere love for the religion and Church of Christ; or, at lowest, that we sincerely believe ourselves to be so actuated, is beyond a doubt. But it is questionable whether Mr. Arnold, in his crusade against Dissent, either is, or thinks himself to be, actuated by a religious motive. For when he tells us that, *like the Flagellants*, we are "*in advance of Mr. Brad-*"*laugh*"—when he says of us, "They value "Christianity, and they profess the method and "secret of Jesus, *but they employ them so ill*, that "one is tempted to say *they might nearly as well* "*be without them*"—he not only sins against the Spirit of Jesus, but against the very qualities which he himself affirms to be characteristic of the man of culture. He shews no literary tact, no power of estimating our work, no large and generous appreciation of our aims. Indeed we cannot but fear that he has "given us up" as incorrigible, that he has as little hope of "gaining us" as he thinks Christ had of gaining the Scribes and Pharisees, or St. Paul of convincing those whom he called "dogs," the "concision," utterers of "profane and vain "babblings." Certainly he has "abandoned "the mild, uncontentious, winning, inward "mode of working" with us, if at least he ever used it, and "employs objurgation instead of "the mildness which was Christ's means." His aim, therefore, must be, if we are to judge him by his own words, "not *our* conversion, "but a strong impression on the faithful who "read him;" though, as Mr. Arnold assumes to be an Abdiel, "faithful among the "faithless only he," we can only suppose that he intends to read his own book and to be strongly impressed by it. May it produce on him the happy result of inducing in him that "mildness and sweet "reasonableness" which, as he finely says, "is the one established rule of *Christian* "working, and no other rule has it or can it "have," and of constraining him to lay aside those weapons "of jealousy and objurgation" which, as he himself confesses, "*can have no* "*defence at all, except as employed against* "*individuals who are past hope, or against in-*"*stitutions which are palpable monstrosities*," "and which are utterly indefensible as em-"ployed *against institutions containing at least* "*half a great nation*, and therefore a mul-"titude of individuals good as well as bad."

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*AUSTRALIA AND NEW ZEALAND.**

Colonisation is a very important chapter in the history of Englishmen, but it is not regarded as interesting. Yet the subject is one that has elements which *might* be made to interest all classes. How has it come that of all modern peoples the English alone have, in any degree, succeeded in colonising distant lands. In the Old World, subjugation pure and simple was the object of discovery and adventure. Everything was for the State, and the State was military. All vital power was to be concentrated at the head, and discovery was persevered in to make Greece or Rome strong through the sword. In modern days, Spain carried her corruptions into the New World only with the result that they soon rebounded with fatal recoil of tenfold force upon herself, together with the inrush of new wealth. France followed the Old-World *régime* too closely; and the relics of her failure in India, in Canada, in Algeria, are painful witnesses against the spirit in which she has sought empire. Marshal Macmahon's testimony against the system France has pursued in her ambitious effort to found an Arab kingdom is perhaps one of the most mournful that is on record. Holland has held kingdoms, but has hardly colonised them. They were points to trade with rather than lands to people with sober Dutch men and women, who really preferred to stay at home and plod on in the old way, if they could. But England, ever alert to all sorts of material advantages, has somehow managed in this matter of colonisation to proceed from a sort of sentiment. She has cultivated the *paternal* idea, in the truest sense. She has tried to conciliate foreign races, and by patient authority and suave influences, to preserve them against the inevitable tendencies of her own extension. They have in most cases been driven slowly back and back, and have rotted away—in America, in Australia, and in New Zealand; but hardly with her will. Individuals, it is true, have been cruel or unscrupulous towards them; *England* has *tried* to be just. With the spirit of enterprise keenly developed, and with an over-population ever increasing, new points have opened up almost as she needed them, and wave after wave of her people have gone forth—to find their bread only, but with such an unpretentious sense of English protection dwelling in them, that they have always aimed at framing their governments after the pattern of hers, and have half-unconsciously made "New "Englands" to themselves, by which they have kept themselves *en rapport* with all the traditions of the old country.

Mr. Trollope, in his preface to this book, thus aptly catches the principle on which colonial sentiment has been formed:—

"England's greatness is too near to us at home to create sentiment; but in the far antipodes loyalty is the condition of the colonist's mind. He is proud of England, though very generally angry with England, because England will not do exactly what he wants. He reconciles this to his mind by telling himself that it is the England of the past of which he is proud, and the England of the present with which he is angry. But his hopes are as bright as his memories—or, at any rate, less dim than his insight into the evils of the day—and he still clings to the prospects of England in the future. He does not like to be told that he is divided from her. He is in truth loyal. He always speaks of England as home. He remembers the Queen's birthday, and knows the names of the Queen's grandchildren. He is jealous of the fame of Nelson and Wellington; and tells you in praise of this or that colonial orator, that he would be listened to in the House of Commons. All this is true loyalty—which I take to be an adherence to certain persons or things from sentiment rather than from reason."

The colonies in this sense, however, are rather uninteresting at first view; for they look too much like little prosaic copies of England. Even in the United States, one of the most noticeable traits is the reverence for the old and aristocratic; and the vain effort to find some substitute in the way of dignity is so noticeable, that it almost seems a parody on English pride of descent. Even the second Legislative Chamber, which has been spoken of so much renently, is but a powerful illustration of the tendency. In Canada, in Australia, and New Zealand, the traveller is apt to smile, as Mr. Trollope did, at the frank acknowledgments of home influence; but that it is, after all, which has mainly made our colonies strong.

Mr. Trollope perceives this too, and has pretty well grasped the problem. His book is not a mere account of his antipodean journeys, though it has all the colour and human interest of a good book of travel; it is in part a very able history of Australasian colonisation, and by implication of English colonisation generally. Mr. Trollope cannot write dully; and in some chapters of this vast work—vast, for it is over 1,000 pages of closely-printed octavo—he is so graphic and clear, and shows such varied knowledge and incisive insight, that they might well have formed portions of a novel. And he knows thoroughly how to lighten up details with an agreeable anecdote or incident. Amid the mass of facts and figures, he moves along with the greatest freedom; and generalises into a few chapters of the utmost value the broad results, socially and politically. Trained by his official life to quick observation of men, and yet with such a healthy love of field sports as few but country gentlemen have; and being at the same time as free from preconceived notions, as a "home"-bred man can well be, he has written such a book as will be essential to any one who hereafter wishes to study colonial questions, and certainly it will excite such an interest in our colonies as will tend to make discussions on questions relating to them in future much more attended to by the public generally.

Mr. Trollope laid out his journey with great care, and seems to have been on the whole very fortunate, avoiding alike heats and colds and most other inconveniences, if indeed it be not that he shows more than is usual of the traveller's prime quality of taking things as he finds them, and never getting out of spirits. Whether in the towns among the grandees with their conflicting views and interests; or with the "squatters," the landholders, with their good nature and complaints; or among the Free Selectors, with their push and doubtful practices, he is equally at home—equally genial, and manages, with the best tact, to find the good side of those about him. Mr. Trollope's course was this:—

"I went first to Queensland, thence south to New South Wales, the parent of Queensland; south again to Victoria, one of Queensland's elder sisters, and the most prosperous of the family; and thence south again across the Straits to Tasmania, a daughter also of New South Wales, and the elder of the three. These colonies, which I visited first, all came from the convict depot, founded on Sydney Harbour in 1788, in consequence of Cook's discovery, which we used erroneously to call Botany Bay. For in truth, Botany Bay was found to be unfitted for the purpose, and was never used. I next visited Western Australia, which is far distant from the other colonies, and but little connected with them, and from thence I went back to South Australia. Neither of these two colonies sprung from any connection with New South Wales. Having thus visited the six Australian colonies, I went on to New Zealand, and returned home across the United States, journeying always eastward."

Although Mr. Trollope is not inclined to paint *couleur de rose* the life in Australia, he regards it as a very comfortable, healthy, enjoyable life for all who choose to work there. To make up the mind for some inevitable disadvantages and to enjoy the great benefits attainable, seems the acme of wisdom for a colonist. But whatever evils there may be to contend with, food of a rather unvaried kind is absolutely unlimited.

"I take it," he writes, "that plenty to eat is, all the world over, the first desire of men and women. When a man has plenty to eat as a matter of course—when his food comes to him as does the air which he breathes—he is apt to think that his own first desires are of a sublimer nature; but any accident in the supplies for twenty-four hours will teach the truth on this subject to the most high-minded. I can imagine that a leg of mutton looms as large to an Essex delver, and is as glorious a future, as a seat in Parliament to a young barrister. There are legs of mutton, if only it might be possible to get one! Let the delver get to Queensland, and he will at any rate have legs of mutton. Meat three times a day is the normal condition of the Queensland labourer. In the colony mutton may be worth three halfpence per pound, or perhaps twopence; but of the price the labourer takes no heed. He is provided as a matter of course with rations—fourteen pounds of meat is the ordinary allowance for a labourer in Queensland—and as regards food for himself, he is called upon to take no thought for the morrow anymore than if he were a babe. Fourteen pounds of meat, eight pounds of flour, two pounds of sugar, a quarter-of-a-pound of tea are allotted to him weekly. This in England would cost, at the lowest price, more than over twelve shillings a-week—more than the labourer can earn altogether—and this the labourer in Queensland enjoys as a matter of course before he comes to the question of wages."

But every advantage has its corresponding drawback. There is compensation in this as everything else. The Queensland labourer must wholly lack some things which even his poor-paid *confrère* at home may occasionally enjoy. He must put up with the ever-recurring "dish of tea" till he is almost disgusted with it, and as regards the mutton, he may come to pray to be relieved of one diet of it daily.

Mr. Trollope goes into the relations of the Squatters and the Free Selectors with some minuteness, and evidently sympathises with the latter. The Squatter holds his land on lease from the Crown, the Free Selector may choose a run in it and get the right to settle down there. The Free Selectors have usually been small farmers, and in this line, Mr.

* *Australia and New Zealand.* By Anthony Trollope. Two volumes. (Chapman and Hall.)

Trollope says, there are admirable chances for hardworking men with a small capital. The other classes who, he says, are suited for Australia are labourers who are willing to work hard, who will there have the chance of soon becoming modestly rich; and young men of considerable means, sons of landowners and rich manufacturers, for whom there is such an opening as could hardly be surpassed;—where they can live a useful, interested, productive life, and yet in the fullest sense enjoy themselves. Sport is not yet regulated or reduced to an organisation as at home, and the result is that a man can have a moderate amount of it without the outlay which such pleasure involves with us. Even the labourer may very soon save enough money to buy land; but drinking is a fatal lure there, too. Not that drinking is possible habitually; only there is an outbreak when the pay-day comes. "For "weeks and weeks the labourers go on drinking "nothing but tea. The pint of beer, which is "the Englishman's heaven, is an unknown in-"stitution in the colonies. This sobriety, "whether enforced or voluntary during the "period of employment, has become such a "thing of course, that it is expected, and is "matter of no complaint. They smoke much "tobacco, drink much tea, eat much mutton, "and work very hard. Then comes the short "holiday, in which they 'knock down' their "cheques and live like brutes."

But Mr. Trollope has no doubt that a hard-working, steady labourer could do well for himself in Australia, and might even become a rich man, as not a few indeed have done. His pictures of the social life of Australia are very graphic and attractive, and succeed somehow in bringing the customs and ways of our colonial friends near to us. Like many others Mr. Trollope descants on the numbers of men whose training unsuits them for this sort of life, who go out there, find no employment to suit them, and suffer accordingly; and then loudly blame the colonies. But he has a high idea of the resources and possibilities of Australasia, and, though he never allows himself to be unguarded, falls into something of enthusiasm when he is called on to describe them.

As a specimen of Mr. Trollope's picturesque style, with which he wonderfully contrives to lighten up the drier matter of the volume, we will give this lively description of Sydney Bay:—

"The people of Sydney are by no means indifferent to the beauty of their harbour, and claim for it the admiration of strangers with something of the language, but not with the audacity of Americans, when they demand the opinions of their visitors as to their remarkable institutions. There is something of shamefacedness, or confession of provincial weakness, almost an acknowledgment that they ought not to be proud of a thing so insignificant, in the tone in which you are asked whether, upon the whole, you do not think Sydney Harbour rather pretty. . . . . It is so inexpressibly lovely that it makes a man ask himself whether it would not be worth his while to move his household gods to the eastern coast of Australia, in order that he might look at it as long as he can look at anything. There are certain spots, two or three miles out of the town, now occupied generally by villas, or included in the grounds of some happy resident, which have nothing for the imagination to add. . . . . I doubt whether I ever read any description of scenery which gave me an idea of the place described, and I am not sure that such an effect can be obtained by words. . . . I know that the task would be hopeless were I to attempt to make others understand the nature of the beauty of Sydney Harbour. I can say that it is lovely, but I cannot paint its loveliness. The sea runs up in various bays or coves, indenting the land all around the city, so as to give a thousand different aspects of the water—and not of water, broad, unbroken, and unrelieved, but of water always with jutting corners of land beyond it, and then again of water, and then again of water, and then again of land. . . . The public gardens, not half a mile from the top of Hunter-street, beat all the public gardens I ever saw, because they possess one little nook of sea of their own. I do not love public gardens, because I am called on to listen to the names of shrubs conveyed in three Latin words. . . . But it was impossible not to love the public gardens at Sydney, because one could sit under the trees and look out upon the sea. The Governor's walk runs close along the sea, with grassy slopes on which you may lie and see the moon glimmer on the water as it only glimmers on land-locked coves of the oceans. You may lie there prostrate on the grass, with the ripple close at your feet, within a quarter of an hour of your club."

In nothing perhaps is Mr. Trollope's capacity to bring sharp common sense to bear on a practical subject better seen than in what he has to say on sheep-washing at p. 123, vol. i. He speaks with all the knowledge and sagacity of one who had for half a lifetime been engaged in sheep-rearing; and it is the same in various other matters which might be referred to. We have noticed one or two errors. "Hawthorns," at p. 19, should be Hawthornes; the name has been spelt without the "w," but never without the "e" by the New England Hawthornes. Then, when Mr. Trollope speaks of "blowing" as an invention of the Australian colonists, he seems to be unaware that the old Scotch term "blaw"—very common on the north-east coast—is used with the very same significance. Probably the phrase was carried to Australia by a Scotchman, and his English friends gave it the English sound, but that it is originally Scotch is a fact.

BRIEF NOTICES.

Men of Mark. By Miss BRIGHTWELL, author of "Life "of Mrs. Opie," &c., &c. (The Book Society.) This volume consists of a series of short, well-written biographies of men who have *succeeded* in the best sense. They are Parry the navigator, Edward Perthes, Dr. Kitto, Robert Hall, Lindley Murray, Robert James Haldane, Benjamin West, Dr. Watts, Dr. Adam Clarke, and others. The volume, which is nicely got up, may be found a fitting present for a boy or girl—the more that it has a few really good pictures.

In *The Noble Printer and his Adopted Daughter* (Oliphant and Co.), Mr. Campbell Overend has presented us with a translation of a very good account of the struggles of Gutenberg, the German printer who first printed the Bible. The author has managed very effectively to weave in with the well-known facts of the life various semi-romantic incidents, and the English version is at least readable. The chapters "Guten-"berg and Faust" and "A Curious Scene in Paris," are specially noteworthy. A second edition of *Congratulations and Counsels for Birthdays*, by FELIX FRIENDLY (Nisbet), shows that the book has met with favour; and we have no doubt it will be found more useful than ever in this enlarged form. Its intention is excellent, and it almost realises it. Major Malan in *Rides in the Mission-fields of South Africa* (Morgan and Scott), is sometimes a little too personal; but he has seen a great deal of mission life, and has the interest of missions really at heart, and is sometimes good and graphic in description. Mr. Dothie does not pretend to learning or deep research in his *History of the Prophet Elisha* (Hodder and Stoughton), but he writes in a very simple yet effective vein, and manages to restore Elisha to us in a rather skilful manner. The chapter on the "Women of Israel" is very good. His views of Elisha's miracles are very like those of Dr. Hugh Macmillan. But Elisha's history so closely touches the whole question of miracle, now so sharply contested, that to be satisfactorily treated, it requires more of exhaustiveness than Mr. Dothie has aimed at. His little book, however, may clear up a few things to the ordinary reader, and that is all it pretends to do.

The Story of John Heywood, by CHARLES BRUCE (Nimmo), leads us back to the time of Henry VIII., and gives us some insight into the spirit of the times, and the persecutions and the difficulties which the Protestants had to bear. We are introduced to Tindal, the translator of the Bible, and his friends, and altogether the story has considerable historical interest.

In *One of the Least* (the Book Society) Mr. RUSSELL SHARMAN tells how Fernie, a poor little street boy, was saved and drawn into good ways, and how at last he became an honoured member of society. The children should, in our opinion, find this story interesting.—Miss BRIGHTWELL'S *My Brother Harold* does not appear to us as quite so successful as some of her former books. The pictures of life in Glasgow and Edinburgh might have been better rendered, and she might have made her dialogue more efficient. It strikes us as weak, whereas the characters are such as should have given free scope for power in this way.—In *Atalanta, Winnie and other Poems* (Knight and Co.), Mr. Brent is hardly equal. "Atalanta" is ambitious, as dealing with a classic theme; but though it has good turns, it fails as a whole. Some of the shorter poems at the end are good and musical, but Mr. Brent rather fails in suggestiveness and finality of form, as is proved by the "Dark River."

Friendly Fairies (Nimmo) is really a choice book. It consists of a number of good fairy stories from authors of various countries, such as Perrault, Hauff, Madame d'Aulnoy, Madame de Beaumont, M. Porchat, &c., &c. Generally the tales are characterised by graceful fancy, felicitous expression, and quaintness of symbolism, with that peculiar warm touch of genuine orientalism, such real fairy stories should have, thus faithfully owning their true original. "Rosalie," and "The Sham "Prince," strike us as about the best, though in rather different ways. Mr. Nimmo has got the book up very admirably in every way.

The Lonely Guiding Star, by W. D. S. ALEXANDER (Sampson Low and Co.), is a poem of considerable extent, in varied metres, and with something of a metaphysical cast. It has musical passages; the author having clearly mastered the *technique* of the poetic art; but it strikes us as wanting simplicity and spontaneity. "Helen" shows some faculty for dramatic composition. Some of the little pieces, we confess, we like the best.

In the *Glory Land* (Haughton and Co.) Mr. J. P. HUTCHISON writes some cheering chapters for those who have been bereaved, and in a series of short meditations points the eye of the mind to the real source of comfort. He is not without his crotchets, but the little volume is readable. It would perhaps have been better without the rather too realistic cuts.—*Willie's Sunday Chats with Mamma* (Partridge) is meant to be a sort of supplement to, and probably a substitute for Sunday-school teaching. The conversations are very good; and Mr. Brown has clearly made himself acquainted with the more obvious characteristics of children in receiving their first rudiments of sacred knowledge. "About the "Resurrection" deals with a very ticklish subject, which it is hardly possible to bring down to the childish mind.

Ready, Aye Ready, is, apparently a slightly touched account of a real experience of forty years amid the most stirring and exciting scenes and incidents. It tells a great deal about ways and life at sea, &c., and will perhaps be a favourite with some boys. But the author might have been a little more guarded than he has been in certain expressions he uses about the Sabbath, which might easily be construed in a sense in which he hardly means them.—*Wild Sports, and Savage Life in Zululand*, by HUGH M. WALMSLEY (Warne and Co.), is an excellent, a stirring and instructive book. It has plenty of adventure and plenty of information, and should largely recommend itself to boys. The engravings in this case are all that could be wished. The narrative is very spirited, and will compare favourably with the fiction of Kingston or Ballantyne.—Mr. MORGAN THOMAS, in his *Seven Years in Central South Africa* (Snow and Co.) has written a thorough, a sensible, a most sensible book. It is discursive, but that is pardonable; but it is sincere, plain-spoken, and imparts a vast deal of information in the space, which is more than can be said of some books even by missionaries. Mr. Thomas has had plenty of adventure, and does not fail in describing it, and though not a very polished writer, he has a clear, vigorous, and serviceable style, which seldom fails to stand him in good stead. We have read his book with great pleasure, and are sure many others will do the same.

NOTANDA.

Wiser in his generation than he whom French legitimists delight to designate Henri V., the Duc d'Aumale, not shaping his conduct by that of the Pope, takes the gifts Fortune provides, and as an English country gentleman is probably happier than if wearing that which, especially in France—

Golden in show, is but a wreath of thorns.

A resident in England since 1848, the fourth son of Louis Philippe is by this time well up in bucolics, and as a token of appreciation has just been offered, and accepted, the presidency of the Evesham meeting of the Worcestershire Agricultural Society, almost as grave an offence against Catholic feeling, we should imagine, as accepting the dedication of "Lothair." Successful in literature and agriculture, the popular exile may well feel that "Peace hath her victories" worth quite as much as barren successes in Africa, or the honour of being shot at in Paris, with which latter phase of esteem he made acquaintance in 1841. As a landowner, high in favour with his tenantry, the ex-Governor-General of restless Algeria can, of all the prospective aspirants to the Imperial purple, best afford to rest and be thankful.

A revised edition of the "Encyclopædia Britannica" is hinted at by the *Athenæum*, and certainly that venerable compilation, published as it was in 1771, must require considerable amendment, every branch of learning having made such immense strides during the last century. Publishers may, however, well hesitate ere embarking on enterprises so stupendous, for the "Penny Cyclopædia" cost the late Mr. Knight 42,000*l.*, besides an additional 16,500*l.* paid to the Excise. The latter item is, of course, not now necessary to contemplate; but any undertaking of the kind still requires an immense outlay, and it is scarcely to be wondered at that cyclopean publications of note number but about a score. The earliest encyclopædia extant is by Alfarabius, still in MS., compiled in the tenth century. In 1555 the first printed work was published at Basel; Alsted's followed in 1620, and in 1706 was commenced the first English attempt in the same direction, Harris's "Lexicon Technicum." A Chambers was associated with a similar effort in 1728, while the names of Barrow, Rees, Lardner, and W. and R. Chambers, will be familiar in connection with later publications of the kind.

"The tale of Troy divine," as it is termed in "Il Penseroso," still exercises its old fascination, and the exact site remains a favourite subject for discussion amongst those whose passion is the past. This serious problem, notwithstanding that Byron long since wrote:

I've stood upon Achilles' tomb,
And heard Troy doubted:

bids fair to agitate lovers of ancient lore and history for many a day to come, and as a matter of course the Society of Antiquaries, whose very title savours of "the antique world," take foremost interest in the question. To them the exact position of Ilium, if, indeed, *vide* the poet-peer, there was ever such a place, is of sacred importance, and to elucidate the facts they appeal to that universal arbiter—the Chancellor of the Exchequer. Yes, money, money, whether the North Pole is to be discovered, or fresh notes added to the Iliad, is the cry of the learned, who appear to believe that the guardian of the public purse holds it in trust for the express purpose of settling all the controverted points in fact or fiction. A thorough excavation of the tumular barrows of the Troad—the plain around Troy—is the latest enterprise to be pressed upon Mr. Lowe, the president of the Antiquaries, Earl Stanhope being delegated to extract what he can from the Chancellor.

Possibly the crisis may put off the application awhile, only, however, we may be sure, to be renewed at the first opportunity. To this, it is to be hoped, a decided negative is in store, for "corn grows where Troy stood," and in thus helping to feed the world the old city does it more service than any amount of tumular exploration could effect, even though rival theories were set at rest for ever.

Untiring as ever, though his "Australian and New Zealand" is but just out, and has at a bound reached a second edition, Mr. Anthony Trollope will commence a new story in the *Fortnightly Review* for March. Mr. Trollope, however, comes of a stock noted for literary fruitfulness, his mother, Mrs. Francis Trollope, whose "Domestic Life of the Americans" some forty years ago excited no small amount of criticism, having written novel after novel and sketches of travel, to an extent constituting her the most fertile writer of her day. His brother, Mr. T. A. Adolphus Trollope, is moreover, not far behind, having, since his first work in 1840, given to the world a varied library of fiction and history, chiefly dealing with continental life and scenes with which long acquaintance has made him familiar.

Rather late in the day, though better late than never, the Emperor of Germany has forwarded the "Cross of Merit for Maids and Matrons" to Mrs. Lionel Strauss, of Carlisle, in recognition of her services to the sick and wounded during the late war. Why cannot an analogous order be created in England? Soldiers and sailors have the prospect of distinction, successful painters and commercial men are knighted, sometimes without much reason, while for the fairer half of English humanity scarce a mark of appreciation is open, even if deserved, their recompense being supposed to be centred in the line—

A woman's noblest station is retreat.

No doubt it is, but for all that some distinctive token of approval might well be inaugurated, for to brave the dangers of the hospital, the discomfort of war, is, considering all things, quite as worthy honour as gaining a battle. With a Queen on the Throne, an order of merit for womankind would be most fitting, and most persons could at once name a score of women as deserving recipients of the ribbon, medal, or whatever might be chosen as the insignia of desert.

A correspondent of *Notes and Queries* quotes some proverbs still current from Dr. Henshaw's *Horæ Succisivæ*, of which a fifth edition was published in 1640. Amongst them occurs "Sleep is but death's elder brother." It is possible that Dryden had this in his "mind's eye" when he wrote of

Death's half-brother Sleep.

Later on, Pope, in his translation of the "Iliad, improving on the idea, speaks of

Sleep and death, two twins of winged race.

To this, by the way, it may be objected that it contains a solecism, inasmuch that "two twins" is as incongruous as free gratis. Probably rythmic exigency is answerable for the lapse. Coming, however, once more to the relationship of sleep and death, Shelley, in "Queen Mab," approaching more nearly to the proverb, says—

How wonderful is Death!
Death and his brother Sleep.

And, if we mistake not, in one of his minor poems the thought is again pertinently introduced.

America will surely soon possess light sufficient to please even Mr. Matthew Arnold, the recent tour of Professor Tyndall having led to an extraordinary *furore* in favour of popular science. Thus it is said that 200,000 copies of the professor's lecture on "Light," in a three cent guise, have already been sold, while orders are still pouring in, which, if the more expensive editions are considered, represents a remarkable impetus given to scientific reading. This, however, may be easily overrated, the popularity of the lecturer having no doubt contributed not a little to this result. B.

Mrs. Grote has completed the memoir of her late husband.

Mr. Charles Knight was buried yesterday afternoon in Windsor Church, special permission having been obtained to reopen the family grave for the purpose. Had he lived, he would have been eighty-two to-day.

Next month will appear "The Star Depths, or Other Suns than Ours; a Treatise on Stars, Star-Systems, and Star-Cloudlets," by Richard A. Proctor, B.A.

Lord Russell has nearly ready for publication "Essays on the Rise and Progress of the Christian Religion in the West of Europe, from the Reign of Tiberius to the End of the Council of Trent."

A new "History of the Reformation" has just appeared in the United States, by Dr. George P. Fisher, Professor of Ecclesiastical History in Yale College. Professor Fisher has made the Reformation the study of his life, and in this volume he traces the causes which led to this great movement, sketches its development in the different countries to which it extended, and sums up the results it accomplished. The work will very shortly be published in this country by Messrs. Hodder and Stoughton.

FOREIGN MISCELLANY.

Count Moltke regularly votes against the Government in the Prussian Herrenhaus.

Dr. Döllinger celebrated on the 28th of last month his seventy-fourth birthday. He received a letter of congratulation from the King of Bavaria.

Hans Andersen, the famous Danish author, still continues seriously ill. He intends to take a trip to Italy.

We learn from Rome that a formal declaration has been drawn up by which the Duke of Aosta, the ex-King of Spain, resumes his rights as an Italian citizen.

A committee has been formed by the Berlin Geographical Society, with a view to the completion, from the West Coast of Africa, of the discoveries begun by Dr. Livingstone from the East.

From Bombay we learn that the Envoy from Yarkund has made a proposal to the Government of India for a commercial treaty, and that on his return he will be accompanied by a British mission empowered to negotiate such a treaty.

We learn from the *Swiss Times* that the religious difficulty that prompted one of the "gagging" clauses of the Irish University Bill is avoided in the Cantonal School at Coire by having dual theological chairs and both Protestant and Catholic professors of modern and mediæval history.

Saturday's *Journal Officiel* publishes a decree, promulgating the law recently passed by the French Assembly, in virtue of which the existing tariff on importations from Great Britain and Belgium is to continue in force until the application of the new tariff has been voted.

It is announced from Teheran that the Shah of Persia is expected at St. Petersburg about the 8th of May, and that he will proceed direct from the Russian capital to London before visiting Paris and the Vienna Exhibition.

The Prince Imperial of Germany.—There has been a torchlight procession of the students in Berlin, to welcome the Prince Imperial of Germany back to that city. The prince made a brief speech in reply to the address presented to him, and expressed his conviction that the true German spirit continued to prevail among all classes of the nation.

The Jesuits are as unpopular in Central America as in Germany. The prelate of San Salvador (by Papal designation the Bishop of Arsinoe) has issued an edict forbidding the Romanists to read a certain work against the Jesuits, written by a Dr. Montufar. In spite of the prelate of San Salvador, the book has been republished by order of the Government there, and also in Guatemala, Nicaragua, and Honduras, so that all Central America knows its contents.

The Education Question in India.—It is telegraphed from Calcutta that the Viceroy, at the opening of the University Hall on Wednesday, delivered a great speech expounding his educational policy. He recommended the establishment of University professorships and the Government's gradual withdrawal from direct secular teaching as a way of solving the religious difficulty, together with an improvement of vernacular literature and the granting of honorary degrees to native Orientalists. He declared that the Indian educational question was a greater one that which has temporarily checked Mr. Gladstone.

A Testimony to Turkish Protestants.—The following is from the official report of Hagob Effendi, presented to H.I.M. the Sultan, on the condition of the Protestants throughout the empire:—"Derived from twelve different races, they live together harmoniously. The fact that eighty-five per cent. of the adults can read speaks greatly in favour of its members." Again:—"I should hardly be doing justice were I to pass without notice the strictly sober habits of our people. The use of strong drink is very seldom found, and habitual drunkeness is very rarely known. I am gratified to find everywhere a great improvement in domestic relations as compared with the condition of families before they became Protestants (numbering 25,000)."

The Khiva Expedition.—According to the latest news from Turkestan the Khivese flying columns were still plundering the Russian Kirghese towards the end of January. Hostile bands were swarming in the district of Rashkratinsk, north of Lake Aral, every now and then extending their raids to the neighbourhood of the military road from Orenburg to Turkestan. With the view, it is supposed, of keeping them neutral during the Khiva campaign, the Russian Government has ceded the territory of Baskantschak to the Kirghese of the Inner Horde. Moscow advices state that the Khivans are trying their utmost to gain the assistance of the Khirgeser. It is stated that 5,000 of the latter under Sakim Bey will move in the direction of Kasalinsk to join the Khivan force, which has arrived 200 versts from Kasalinsk.

The Basutos and the Boers.—A fight has taken place in the Free State between some Basutos and a party of farmers. The Free State authorities requested that natives returning to their homes from the diamond fields, and passing through their territory, be furnished with passports from the State officials in addition to those granted at the fields. The Basutos were also requested to give up the guns in their possession. On refusing to comply they were fired upon. Some natives were killed, and others wounded. The Basutos retired to their territory. Sir Henry Barkly has informed the Free State Government that any further aggression will be punished according to law. The Free State authorities protest, and hold Her Majesty's Government liable to any loss the Free State may sustain.

The German Parliament.—On Thursday the German Parliament was opened by the Emperor William in person. In his speech from the throne His Majesty mentioned the various bills which would be brought forward, and said that among them was one reorganising the plan for the establishment of the navy, and another based on the principle of universal liability to military service. There were grounds for hoping, he stated, that a financial arrangement would soon be concluded with the French Government by which the complete evacuation of French territory by the German troops might be more speedily effected. At the termination of the speech Prince Bismark formally declared the Parliament open, and the proceedings terminated with cheers for the Emperor. Dr. Simson has been re-elected, as well as the former vice-presidents.

Italy and the Vatican.—The *Opinione* of Rome, speaking of the speech recently addressed to the Pope by Prince Lichtenstein, demands whether the prince has the right to insult, in so coarse a manner, the Government of a country of which he is at present a guest. The *Opinione* adds:—"We are certain that in any other country the prince would not have delivered such a discourse, and, if he had done so, he would have been obliged to give satisfaction at once to the insulted nation. He has spoken here with impunity, and this very fact is the greatest condemnation of the violence of our adversaries. Nevertheless, if all these clerical deputations that come to Rome choose to believe that the law of guarantees, instead of having been made to protect the liberty of the Pope, was made to encourage their licence, they were sadly mistaken. No law gives them the power to offend the institutions of the country. Italy does not fear the conduct of the deputations, but they, for their own sakes, must show greater respect for public opinion."

Miscellaneous.

The Coal Question.—On Friday, the price of coal was increased about two shillings a ton at the London Coal Exchange, and another shilling on Monday; but this was mainly caused by the stormy weather interrupting the arrival of shipments from the north. From most of the mining districts there are now reports of a rapid increase in the output of coal, and a probable fall in price. An extensive discovery of coal has just been made near Hartland Point, North Devon. The highest opinions of a successful working of the mine are entertained.

"Bendigo."—About 2,000 persons assembled on Sunday night in the People's Mission-hall, Whitechapel, owing to an announcement that William Thompson, better known as Bendigo, the prize-fighter and ex-champion of England, would preach, or in his own words "fight for the Gospel." Bendigo, it is stated, was "converted" some six weeks since, to the great joy of the magistrates of Nottingham, and the amazement of the Nottingham Lambs, by Richard Weaver, the collier, and another revivalist named Tukes. Bendigo himself, who is described as a "stout, strong-built man, of square face, with spectacles on nose," preached "with considerable zeal, but without much oratorical finish." It was announced that a deputation would wait on Jem Ward, to get him to follow Bendigo's example.

Forged University Diplomas.—Information has been received from the authorities of the German University at Marburg to the effect that during the last few years extensive forgeries of diplomas, purporting to confer upon the holders academical degrees, have been made by unprincipled persons representing themselves to be the accredited agents of this and other foreign Universities. It has further been ascertained up to the present time that more than forty persons in this country have been deceived so far as to purchase various of these spurious documents, and that in consequence they have been styling themselves Ph.D., M.A., B.A., D.D., &c., as the case may be, without a right to do so.

Co-operative Collieries.—A meeting of miners and representatives of various local co-operative societies was held on Thursday at the Church School, Masborough, to further consider a project for starting a colliery on the co-operative principle. After a full discussion, it was resolved to elect a committee of seven to frame the rules, &c., for the "South Yorkshire Mining Co-operative Society (Limited)." The capital is to be raised in 1*l.* shares. The general bearings of the question of acquiring a coalfield in the immediate neighbourhood were fully discussed, and several delegates and representatives of local co-operative societies promised the support of their lodges and societies in obtaining customers. A share-list was at once opened, and a large number of shares subscribed.

The Railway Sleeping Car.—The *Railway News* announced a short time since that the directors of the Midland Company had decided upon introducing upon their line the sleeping cars of which so much is heard on both sides of the Atlantic. The same paper states that Mr. Pulman, the inventor of the sleeping cars in America, has, on the invitation of the directors, visited this country for the purpose of making final arrangements for the use of his cars by the Midland Company. These arrangements have now been completed, and Mr.

Pulman has returned to the United States. The result of the agreements which have been entered into is that the Midland Company will, on the opening of their extension line to Liverpool, run a night train of carriages made in America, and identical in almost every respect with those running in that country.

MR. GLADSTONE AND HIS CONSTITUENTS.—At a public meeting held on Thursday evening at the Greenwich Lecture-hall, in support of Mr. Richard's motion in favour of international arbitration as a substitute for and preventive of war, Sir John Bennett, in moving the first resolution, referred to the "momentous fact" that the Liberal Government had that day had their resignation accepted. "The Ins had became the Outs; but," he continued, "we men of Greenwich shall, in common with all Liberals throughout the country, pledge ourselves to replace in power our great leader, one of the greatest statesmen that ever led the party of progress to victory after victory; for whom no Radicals, remembering all the important measures he has passed, can feel anything but profound reverence." This expression of admiration for Mr. Gladstone was received with enthusiastic applause. —*Daily News.*

THE IRISH "DEMONSTRATION."—The Irish demonstration in Hyde Park on Sunday afternoon passed off without any disturbance. The processionists were not very numerous, but there was a large gathering in the park. Some of the reporters estimate the numbers present at 20,000. A petition for the repeal of the Union was adopted, and resolutions passed urging the immediate release of all the remaining Fenian prisoners. Mr. Mooney, the chairman, in his opening speech, said the meeting had not been convened to express disloyal sentiments to the Queen, but to assert their liberties; and most of the other speakers adopted a similar tone. A number of marshals, wearing green rosettes and armed with batons decorated with green, white, and orange ribbons, were appointed to keep order, and, according to the *Daily News* reporter, the slightest signs of horseplay on the part of the "roughs," generally "brought the batons into play in a manner that amazed the interesting citizens upon whose unkempt heads they descended." The *Times* reporter, however, says that a number of Irishmen threw down a grenadier simply because he wore a red coat, and broke his right arm. Night fell before the crowd finally separated.

Gleanings.

"I wonder whither those clouds are drifting, floating like feathers in the orb beyond. Where, oh! where are they going?" pensively asked a poetic contributor to a magazine, as she pointed with her delicate finger to the heavy masses that floated in the sky, outside the editor's window. "I think they are going to thunder," said the editor.

QUOTATIONS IN PARLIAMENT.—Really and truly the "British Poets" seem to be coming into favour! In Monday night's debate on the Irish University Bill, Mr. Vernon Harcourt quoted Milton, Dr. Ball quoted Swift, Mr. G. Bentinck quoted an "Old Song." Lord John Manners quoted Pope, Mr. Bernal Osborne quoted Shakespeare, and Mr. Blennerhasset quoted an "Old Proverb." Was it because of the scholastic character of the subject (says the *Sheffield Independent*), that these pundits were so profuse in their poetical interpolations? It is a pity they never in their discursive reading met with *this* passage :—

Some for renown on scraps of learning dote,
And dream they grow immortal while they quote.
To patchwork learned quotations are allied—
Both serve to show our poverty and pride.

MORMON HYMNS.—The *Christian Quarterly* has seen a copy of the authorised Mormon collection of Sabbath-school hymns, and solemnly vouches for the accuracy of the following extracts. To the tune of "Aunt Sally" the following is sung :—

"While all the world, in fretting about the future time,
At loggerheads are getting, the sight is quite sublime.
The Mormons they are growing in everything that's good,
And Babylon is going down as they did in Noah's flood.
True saints rally; around the standard come,
Away in Utah's valleys, our lovely mountain home.
There's nothing can destroy us if we are firm and true:
Though wicked men among us, the Lord will trot them through;
He will not leave a grease-spot to mark the place they trod,
But hurl them to destruction beneath the iron rod.

In evidence of their parental love and childhood faith, the Mormons sing :

The Mormon fathers love to see
Their Mormon families all agree;
The prattling infant on the knee
Cries, "Daddy, I'm a Mormon."

THE INLAND SEA OF JAPAN.—In a letter from Mr. Cook to the *Times*, reporting the progress of the excursion round the world, that enterprising gentleman says :—"The sail over the Inland Sea of Japan surpassed all my dreams of the beauty of that island and mountain-studded lake, of 500 miles of panoramic scenery, with its charming bays of Hiogo and Nagasaki, and the river port of Osaka, at all of which European and American vessels have free access. When the whole coast is open to visitors, I should not be at all surprised to hear of enthusiastic British yachtsmen coming out here to cruise among the thousand islands which are said to bestud the great lake. I have seen almost every lake in England, Scotland, Ireland, Switzerland, and Italy, but this surpasses each of them, and combines the best features of them all in one. Such clusters of grotesquely-formed hills and mountains, and all so richly clad with brushwood, trees, and open carpets of the most brilliant verdure, encircling the windings of narrow passes, running into creeks and bays in seeming defiance of all geographical observations, that there is a perfect bewilderment of ever-changing but never-ending beauties! The people, too, of the three treaty ports that I have named were just as interesting as those of Yokohama and Yedo. Osaka is second only to Yedo in population and commerce, its river-sides being crowded with junks laden with bales of produce and commerce, and the streets, shops, and habitations of the citizens 'as clean as a new pin.' I noted several beautiful buildings in course of erection, and on inquiry learned that they were new school-houses."

FASHIONABLE FRIVOLITIES IN PARIS.—"An occasional correspondent" of the *Daily News* draws a graphic picture of the revival of Parisian frivolity from the temporary, or fictitious, check of the war calamities. Ladies' dress and head-gear are, if possible, more *outré* than before :—Never during the Empire did I see such astounding "clothes shows" as some which I have been to lately in the Faubourg St. Germain and in the neighbourhood of the Arch of Triumph. Of fashion, strictly speaking, there is none. The styles this season are decidedly anarchical. The prevailing principle seems to be, "crowd on all sail, and let every woman attire herself as if she were a supreme arbitress of fashion, and backed with all the gold in the Bank of France." . . . A great many ideas have been borrowed from the opera by Paris modistes and hairdressers, who not unfrequently do up ladies of a respectable age to imitate "the syrens of the Coral Cave." One of the insensate things decidedly out of date is "the idiot fringe." Those who wish to limit their foreheads to the depth of the eyebrow should make use of curling-irons, and keep the Roman Empresses in their heads. This will be all the more convenient when it is understood that no attempt need be made to establish harmony between the head and skirts or corsage. The upper woman may be severely classical, and the under extravagantly modern." In the course of further details to the same effect, the writer speaks of an American lady, who (at a party) "was wearing the Empress Eugenie's seven-row necklace of pearls and diamonds. This lady was very becomingly dressed in white corded silk and 'clouds' of tulle. The only objection criticism could venture upon was that she seemed too conscious of bearing the weight of 40,000*l.* worth of jewellery on her shoulders, and pushed pride to the point of humility, inasmuch as she thought herself an accessory to her pearls."

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

CRITCHLEY.—On March 8, at 33, Finsbury-place North, Finsbury-square, the wife of the Rev. C. Critchley, B.A., of a daughter.

MARRIAGES.

SOUL—AGER.—On March 6, at St. Mark's, Myddelton-square, Pentonville, London, by the Rev. J. P. Boswell, M.A., Edward Miall Simmonds, youngest son of Mr. Joseph Soul, of Boxworth-grove, Barnsbury, to Naomi Bruce, only daughter of Mr. James T. Ager, of Baker-street, Pentonville.

HUNT—HARTLAND.—On March 8, at Highbury Chapel, Bristol, by the father of the bride, assisted by the Rev. D. Thomas, B.A., Henry J. Hunt, Esq., of Nagasaki, Japan, to Clara Louisa, younger daughter of the Rev. Edwin J. Hartland, of Bristol.

BOWDEN—BROWN.—On March 8, at Union Chapel, Oxford-road, Manchester, F. H. Bowden, of Madras, to Mary Louisa, daughter of the late G. W. Brown, of Whitehaven.

BALBIRNIE—HADRILL.—On March 8, at Junction-road Congregational Church, S. Balbirnie, of Chester-villas, Highgate, to Lizzie, daughter of Mr. P. H. Hadrill, of Bickerton-road, Upper Holloway.

DOBSON—ALLAN—On March 11, at Stamford-hill Congregational Church, G. Dobson, of Paternoster-row, to Margaret Sarah Allan, of Southampton Lodge, Stoke Newington, daughter of the late W. Allan, Esq., of Rotterdam.

STAPELTON—ELLINGTON.—On March 13, at Blackheath Congregational Church, by the Rev. Joseph Beasley, assisted by the Rev. J. Baldwin Brown, B.A., Josiah Glode Stapelton, Esq., third son of the late J. G. Stapelton, Esq., of Mayville Lodge, Lee Park, to Mary, elder daughter of H. R. Ellington, Esq., Morden-road, Blackheath Park.

DEATHS.

MEAD.—On January 19, at Trevandrum, Travancore, East Indies, the Rev. Charles Mead, late of the London Missionary Society, in the 82nd year of his age, deeply beloved by all who knew him.

DYER.—On March 4, at 69, Norfolk-road, Islington (a fortnight after the death of her sister), Jane Dyer, aged 80, above fifty years a member at Hoxton Academy Chapel.

DODGE.—On March 13, at South Molton, Florence Moore, the infant daughter of the Rev. Stephen E. Dodge, aged 15 months.

BURN.—On March 13, at Epsom, Henry Bidgood, youngest son of Robert and Mary Burn, aged two years and five months.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL" whisky. Wholesale, 20, Great Titchfield-st., Oxford-st., W.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, March 12, 1873.

ISSUE DEPARTMENT.

Notes issued	£38,771,050	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	23,771,050
		Silver Bullion	—
	£38,771,050		£38,771,050

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,360,633
Rest	3,716,209		
Public Deposits	15,914,163	Other Securities	24,393,038
Other Deposits	18,216,613	Notes	14,024,040
Seven Day and other Bills	386,899	Gold & Silver Coin	1,007,173
	£52,786,884		£52,786,884

March 13, 1873. FRANK MAY, Deputy Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—Wonder-Working Remedies.—As the battle of life has to be fought alike by the naturally feeble and constitutionally strong, how momentous is it to preserve the former from adventitious ailments! A scratch on the leg, slight swelling or inflammation about the ankles, which would have been cured at once by Holloway's medicaments, grow, from the want of the commonest precautions, into grievous diseases, which throw the sufferer on a bed of sickness and, perhaps, his family on the parish. Every peasant home should have these remedies, they will save both parents and children from much misery, and, above all, will remove their complaints at a trifling cost and leave no disheartening heavy bills behind.

Markets.

CORN EXCHANGE, MARK LANE, Monday, March 17.

The fresh supplies of wheat were moderate for to-day's market. English wheat met a fair demand at the prices of Monday last. In foreign wheat a fair extent of business resulted, prices being for prime Russian and Red American qualities rather against buyers. The flour trade was inactive, without alteration in values. Peas, beans, and Indian corn supported previous prices. Barley of all descriptions was dull at last week's quotations. Of oats arrivals are not larger, but the demand remained slow, and the prices of this day week were barely maintained. Cargoes on the coast are without alteration in values.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red	59	62	Grey	33	35
Ditto new	50	58	Maple	38	41
White	58	67	White	36	40
„ new	50	58	Boilers	36	40
Foreign red	59	62	Foreign	37	39
„ white	64	67	RYE	36	38
BARLEY—			OATS—		
English malting	31	35	English feed	21	25
Chevalier	42	49	„ potato	26	31
Distilling	32	35	Scotch feed	—	—
Foreign	29	51	„ potato	—	—
MALT—			Irish Black	18	20
Pale	66	74	„ White	18	20
Chevalier	—	—	Foreign feed	16	20
Brown	55	60			
BEANS—			FLOUR—		
Ticks	31	33	Town made	50	57
Harrow	33	35	Best country households	44	47
Small	—	—	Norfolk & Suffolk	38	42
Egyptian	32	34			

BREAD, Monday, March 17.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d. Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, March 17.—The total imports of foreign stock into London last week amounted to 10,997 head. In the corresponding week in 1872 we received 16,614; in 1871, 7,278; in 1870, 7,177; in 1869, 15,722; and in 1868, 4,555 head. In the cattle trade to-day there has been an absence of animation. A rather large supply of beasts has been on sale, the receipts from our own grazing districts being more liberal. The demand has not been active, and prices have been barely maintained, but the best Scots and crosses have nevertheless commanded 5s. 10d. to 6s. per 8lbs. From Norfolk and Suffolk we have received about 1,800, from Essex 200, from Lincoln about 60, from other parts of England about 250, from Scotland 80, and from Ireland about 40. On the foreign side the show has not been large. About one-half has been from Oporto, 243 head being received from thence. There have been about 120 Gothenburg, 80 Dutch, and 32 Christiania. With a quiet trade prices have been rather irregular. In addition to the foreign supplies here, 215 Hamburg beasts have been offered at Deptford. A full average supply of sheep has been on sale, foreigners being well represented. The demand has been moderately active, at about late rates. The best Downs and half-breds in the wool have sold at 7s. 10d. to 8s., and ditto clipped at 6s. 2d. to 6s. 4d. per 8lbs. Calves have been in moderate request at about previous quotations. Pigs have been quiet.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	4	to 4	8	Pr. coarse wooled	7	4	7	6
Second quality	4	10	5	2	Prime Southdown	7	8	8	0
Prime large oxen	5	6	5	8	Lge. coarse calves	4	6	5	0
Prime Scots	5	10	6	0	Prime small	5	6	6	4
Coarse inf. sheep	5	8	6	4	Large hogs	3	4	4	0
Second quality	6	6	6	10	Neat sm. porkers	4	0	4	6

METROPOLITAN MEAT MARKET, Monday, March 17.—Under the influence of larger supplies and milder temperature, the trade was very slow, and prices in some instances slightly receded.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	0	to 3	8	Inferior Mutton	4	0	to 4	10
Middling do.	4	0	4	6	Middling do.	5	0	5	6
Prime large do.	4	8	5	4	Prime do.	5	8	6	2
Prime small do.	5	0	5	6	Large pork	4	0	4	4
Veal	4	8	5	10	Small do.	4	8	5	4

PROVISIONS, Monday, March 17.—The arrivals last week from Ireland were 30 firkins butter, and 4,526 bales

bacon; and from foreign ports 20,666 packages butter, 317 bales and 284 boxes bacon. Foreign butter has met a good sale at previous rates: the weather being cold has improved the demand. Irish moves slowly, at very irregular rates. The demand for bacon continues good, and prices have further advanced about 4s. per cwt. with a firm market. An active speculative demand for lard has sprung up, and prices advanced 8s. to 13s. per cwt.

COVENT GARDEN.—Friday, March 14.—A fair amount of business is doing for the season, but good outdoor produce has much diminished in quantity during the last week or so. In forced vegetables we have French beans, asparagus, seakale, cucumbers, and mushrooms. Late hothouse grapes are well supplied for the season, strawberries rather sparingly.

HOPS.—BOROUGH, Monday, March 17.—Inactivity is still the ruling characteristic of our trade. Prices, however, exhibit no downward tendency, but on the contrary, the small consumptive business tends to render them extremely firm. More inquiry prevails for 1868 Americans, fine parcels of which are scarce. Continental markets continue unaltered. Mid and East Kent, 5*l.* 5s., 6*l.* 6s., to 7*l.* 7s.; Weald of Kent, 5*l.* 5s., 5*l.* 12s., to 6*l.* 10s.; Sussex, 5*l.* 5s., 5*l.* 12s. to 6*l.*; Farnham and country, 5*l.* 12s. to 7*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, March 17.—English potatoes are firm, and moderately active, while in foreign potatoes a fair business is doing at full quotations. Best Kent Regents, 180s. to 250s. per ton; Essex and other Regents, 140s. to 200s.; Rocks, 120s. to 140s. per ton.

SEED, Monday, March 17.—There was an increased supply of English cloverseed, mostly of medium and inferior quality. None but the very best supported former prices, whilst all other sorts were pressingly offered at lower and irregular rates. German and French reds were sold on lower terms. White seed of various value. Inferior parcels of English commanded very moderate prices. Trefoil was in abundance, and quotations all in favour of the buyers. Some English offering at very low rates. Grass seeds supported prices steadily. Nothing passing in either white or brown mustardseed to alter the quotations of this article. Fine brown samples are very scarce. Foreign tares were in steady demand at very full prices; some of fine quality are offering from France.

WOOL, Monday, March 17.—For English wool the demand has been only to a moderate extent during the past week, attention being chiefly directed to the public sales of colonial produce, which have now been brought to a close. Prices have been unaltered.

OIL, Monday, March 17.—For linseed oil the demand has been only to a moderate extent. Rape has been steady. Other oils have been quiet.

TALLOW, Monday, March 17.—The market is steady. P. Y. C. is quoted at 44s. for new, and 43s. 6d. for old. Rough fat is firmer at 2s. 1d. per 8lbs.

COAL, Monday, March 17.—House coals 1s. advance since last day. Hartlepool original, 33s.; ditto East, 32s. 9d.; Kelloe, 32s.; Hartley's 31s. 3d. Ships fresh arrived, 26; ships at sea, 25.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

SEWING MACHINES,
From £2 2s. to £25.
The only Establishments in London
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description of
SEWING MACHINES.

It is absurdly claimed for almost every Sewing Machine, whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH & Co., 69, EDGWARE ROAD,
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LADY HOUSEKEEPER, or Companion.—A LADY, by birth and education, will be free to make a RE-ENGAGEMENT in a few weeks. She would be found efficient as the Superintendent of a Convalescent or other Home. Excellent references. No agent need reply.—E. W. N., Post-office, Worcester.

TO LET, at LADY DAY, a DELIGHTFUL FAMILY RESIDENCE, standing in its own grounds, and containing three Reception Rooms, seven Bedrooms, and attics. 23 acres of pasture attached. Good stable, coach-house, and outbuildings. An hour's ride North of London. Apply by letter, M. K., post-office, Hertford.

SPECIAL AGENTS WANTED for NON-FORFEITABLE LIFE ASSURANCES by Monthly premiums. Terms liberal.—Apply, Wilfred A. Bowser, Actuary and Secretary, London and County Provident Institution, 7, Bishopsgate-street Within, London.

WHY NOT?

SINCE THERE IS NO RISK,

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OF THE BEST SEWING MACHINE for

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YOU ARE NOT ASKED

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TO TRY this MACHINE,

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WILLCOX AND GIBBS'

SILENT SEWING MACHINE to be sent to you on these conditions,

CARRIAGE PAID?

NO RISK.

THERE IS NO RISK—

BECAUSE THE MACHINE CANNOT GET OUT OF ORDER; but even should it be injured,

NO CHARGE IS MADE for the damage done. Moreover,

THERE IS NO DANGER of destroying the fabric which the Machine sews,

AS HAPPENS SO FREQUENTLY with the more complicated Machines, as well as with

THE RUBBISH SOLD AS CHEAP HAND-MACHINES.

NO EXPENSE.

THERE IS NO EXPENSE—

BECAUSE THERE IS NO CHARGE MADE FOR CARRIAGE:

BECAUSE THERE IS NO CHARGE MADE for the use of the Machine,

WHETHER IT IS KEPT OR RETURNED:

BECAUSE THERE IS NO CHARGE MADE should injury be done to the Machine (as stated above).

NO OBLIGATION.

THERE IS NO OBLIGATION TO BUY THE MACHINE.

THERE IS NO OBLIGATION TO BUY, or

EVEN TO TRY,

ANY OTHER MACHINE IF THE ONE TRIED SHOULD NOT BE APPROVED.

THERE IS NO OBLIGATION TO PAY FOR, or

IN ANY WAY RECOGNISE, HAVING HAD THE MONTH'S TRIAL AND USE OF THE MACHINE.

WILLCOX AND GIBBS SEWING MACHINE CO.,
150, CHEAPSIDE, E.C.
135, REGENT STREET, W. } LONDON.
16, CROSS STREET, ROYAL EXCHANGE, MANCHESTER.

AGENTS IN ALL TOWNS.

A YOUNG MINISTER (unmarried), or Ministerial Student leaving college, of fair average culture and ability, might hear of an interesting sphere of labour in an increasing suburb of one of the principal cities in an Australian colony, by writing to the undersigned.
T. BINNEY, Upper Clapton.

WANTED, in a School, a Resident ASSISTANT MASTER, capable of taking classes, in Latin, French, and Mathematics. Age, about twenty-four—Apply to F. W. Conquest, Biggleswade.

TURKISH MISSIONS' AID SOCIETY.

President—the Earl of SHAFTESBURY, K.G.

The ANNUAL MEETING of this Society will be held (D.V.) in WILLIS'S ROOMS, King Street, St. James's, Piccadilly, on FRIDAY, March 21, 1873, at 2.30 p.m. The Earl of SHAFTESBURY, K.G., in the Chair.

The Rev. T. C. TROWBRIDGE, of Marash, and the Rev. H. BARNUM, of Harpoot, who have been long connected with the American Missions in Turkey, will give interesting information of the Lord's work in the Turkish Empire.

The Hon. Arthur Kinnaird, M.P., Donald Matheson, Esq., Reverends Donald Fraser, D.D., C. C. Layard, C. Skrine, and other gentlemen are expected to take part in the proceedings.

All who are interested in the progress of the Gospel in "Bible Lands" are earnestly invited to be present.

FRIENDS' LIBRARY OF BIBLICAL LITERATURE and SUBSCRIPTION ROOM, 5, Bishopsgate-street Without, London, E.C., containing a choice collection of valuable Works illustrative of Biblical and collateral Literature. Ugolino's great work—the "Thesaurus Antiquitatum Sacrarum, 34 vols., fol.; Walton's "Biblia Polyglotta," 6 vols., fol.; other works of enduring labour and erudition, with numerous rare and valuable publications, will be found on its shelves as works of reference. Also, LEXICONS, GRAMMARS, INTERLINEAR TRANSLATIONS, ANALYSES, and other elementary helps to self-instruction in, and to the study of, the original languages of the Old and New Testaments in English, Latin, and German, by the first scholars.

In addition it is intended to form a good collection of EARLY FRIENDS' WRITINGS and their ANTAGONISTS, with other cognate literature. The Library, as far as means are acquired, will be enriched by the introduction of the best modern works of Research, Criticism, and Travel, down to the present time.

TERMS.

One Month's Subscription	£0	5	0
One Quarter's do.	0	10	0
Six Months' do.	0	15	0
One Year's do.	1	1	0
Do. Two Members of One Family	1	11	6
Do. Three do.	2	2	0
Life Subscription, transferable to any member of the same family (not a separate housekeeper)	5	5	0
Fee for the Day	0	0	6
Do. One Week	0	2	6

There is a Department for the Purchase and Sale of Duplicate and other Surplus Works.

Open from 10 a.m. to 9.30 p.m., except on Saturdays, when the Library closes at 3 p.m. For Tickets of Admission, and all further information, apply on the premises (First Floor) to Joseph Smith, Librarian; or to Samuel Harris and Co., Booksellers, 5, Bishopsgate-street Without, E.C.

SPAIN, ITALY, BOHEMIA, AND FRANCE.

The Missions in these countries are becoming daily mor important. The

EVANGELICAL CONTINENTAL SOCIETY,

whose object it is to aid these Missions, urgently asks fo fresh

SUBSCRIBERS,

and is desirous of having in every town in the kingdom at least

ONE COLLECTOR.

Collectors' and Subscribers' names will be thankfully received, and information readily given, by the Secretary,
R. S. ASHTON.
13, Blomfield-street, Finsbury, E.C.

TO the SHAREHOLDERS of the GREAT WESTERN RAILWAY COMPANY.

In the Report just issued by the Directors to the Shareholders of the above-named Company, their attention has been called to the spiritual wants of the inhabitants of New Swindon, where the Railway Company's Locomotive and Carriage Works are carried on.

The population of this place has rapidly increased, and is now about 8,000. For this number the Church of England provide accommodation for about 800, the Wesleyans 1,200, and the Baptists 600.

There is no Independent place of worship; many of that communion and also Presbyterians worshipping with the Baptists.

The Baptist Chapel was erected in 1848, and in 1858 was enlarged, and again in 1868 considerable additions were made, and a new School room built to meet the increasing necessities of the people, at an outlay of £1,500.

By great exertions and appeals to the people, £800 of this sum has been raised, leaving still £700, which the Church are anxious to remove. There are nearly 500 under instruction in the Sabbath Schools, so that this Appeal is made in the confident hope that all who are interested in the work of religious education will cheerfully respond.

SUBSCRIPTIONS, which will be thankfully acknowledged, can be forwarded to the County of Gloucester Bank, Swindon, to the credit of the Baptist Chapel Building Fund, or to William Brewer Wearing, Treasurer, Swindon, Wilts.

MANCHESTER NEW COLLEGE, LONDON.

"The College adheres to its original principle of freely imparting theological knowledge, without insisting on the adoption of particular theological doctrines."

The Trustees of Manchester New College offer for Competition TWO SCHOLARSHIPS of £50 per annum, tenable for two years at any British or Irish University.

At the time of receiving the Scholarship each scholar is to furnish a written statement that it is his *bonâ fide* intention to enter Manchester New College as a Divinity Student, the first session after graduation.

The EXAMINATION will be held at UNIVERSITY HALL, Gordon-square, London, W.C., on WEDNESDAY, May 14th, and two following days, at 9 a.m.

For further particulars, apply to
R. D. DARBISHIRE, Esq., B.A.,
26, George-street, Manchester; or,
Rev. CHARLES BEARD, B.A.,
13, South-hill-road, Liverpool.

PETITION! PETITION! PETITION! Friends of Women's Suffrage are earnestly exhorted to aid the cause by collecting signatures for the petitions to be presented to Parliament in favour of Mr. Jacob Bright's Bill. Written petitions ready for signature, and printed forms for the collection of additional signatures, will be supplied on application to Miss BECKER, 28, Jackson's-row, Albert-square, Manchester.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER.

ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Prizeman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.

JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.

MARTIN F. SHORT, Esq., B.A., and Prizeman of Corp. Christi College, Cambridge, Classics and English Language.
JOSEPH K. BARNES, Esq., English and Chemistry.
HENRY TAYLOR, Esq., English.
HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.
ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.
Resident Lady Matron, Miss BAYLIS.

Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

FRENCH PROTESTANT SCHOOL FOR YOUNG LADIES.—MONTMORENCY HOUSE, Harley-road, St. John's Wood.

Principals—Mademoiselle AUYER (Parisienne Diplomée) and Miss OWEN, assisted by English, French, and German Resident Governesses, and first-class Visiting Masters.

Referees—Rev. Johnson Barker, B.A., LL.B.; Rev. R. Drummond, D.D.; Rev. Newman Hall, LL.B.; Rev. William Marshall, M.A.; Rev. David Thomas, D.D., Editor of the "Homilist"; and Parents of Pupils.

EASTER TERM will commence APRIL 28th.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP STORTFORD, HERTS.

TWO SCHOLARSHIPS will be offered for competition to Boarders entering the School after Easter next—(1) value £18, for boys between fourteen and sixteen years of age; (2) value £12, for boys under fourteen years of age.—For particulars, apply to the Head Master, Rev. R. Alliott, B.A., East of England Nonconformist School Company (Limited).

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

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